

Psych. al. thes (Estitur)
1703.
SECOND
THOUGHTS

Concerning

K

Human Soul.

Demonstrating the Notion of *Human Soul*,
As believ'd to be a *Spiritual Immortal*
Substance, united to Human Body,

To be a Plain

Heathenish Invention,

And not Consonant to the Principles of
Philosophy, Reason, or Religion;

But the Ground only of many
Absurd, and Superstitious Opinions,
Abominable to the Reformed Churches,

And Derogatory in General to

TRUE CHRISTIANITY.

*There is hope of a Tree, if it be cut down,
that it will Sprout again, &c. Man lieth down,
and riseth not till the Heavens be no more: They
shall not awake, or be raised out of their Sleep.*
Job. 14. 12.

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SECOND
THOUGHTS

Journal of the

Proceedings of the

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Vol. I.

Part I.

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*To the Most Reverend, Right Re-
verend, and Reverend the Clergy*

OF THE
CHURCH of ENGLAND;

*Especially to those who in a Peculiar Man-
ner are Stip'd to have the*

CURE of SOULS;

That is, are the Appointed Guides of our

CONSCIENCES:

*This Treatise is with all Humility Dedi-
cated. By E. P.*

My Lords, and Reverend Sirs,

I Have presum'd to Dedicate this Trea-
tise to you, as being by Learning
and Education the most competent Judg-
es of this Controversie; especially see-
ing the main Stress of Arguments, either
to Confound or Support my Opinion, is
drawn from those only Credentials of
True and Orthodox Divinity; not Fa-
thers, School-Men, or Councils, which
you

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you in a peculiar Manner, and by special Appointment are Instructed with, I mean *the Lively Oracles of God, the Holy Scriptures.* For as to the Authority of the Fathers, whose Pious Ignorance in former Times may be a just Excuse for their Errors rendring it invincible, I cannot, nor indeed ought in Reason to be oblig'd by, or subservient to, because their Scrutinies into the Mysteries of Religion, seem in many Cases, as appears, by their Writings, to be very superficial, and slight, resolving them into an implicit Faith, where the Difficulty seem'd too Knotty for their Apprehensions. Therefore if any Person of a contrary Opinion shall attempt to Quote Fathers or Councils against mine, as a main Bulwark or rather Battery to Confound it, because in them (say they) is couch'd the Sense of the Primitive Church, when it was in its highest Purity; I shall only return him this Answer, out of the 21st Article of our Church, *That as being Men, and consequently Fallible, they may, and often have Erred in Things pertaining to God;* And if the Point in Dispute doth appear such, as this doth, into which, it is highly probable, they never search'd, but believed, as it were, with a Traditional Faith, they could not but be led on by one continued Series of Error. As

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As to the Philosophers Notion of the Soul of Man, I think, I have abundantly proved in the following Papers, to the satisfaction of any reasonable Judge, upon what Ridiculous and Absurd Foundation their Opinion of the Nature and Essence of Human Soul, call'd the Substantial Form of Man, is built; how incoherent and inconsistent with it self, and the common Principles of Reason it appears to be; therefore I will not trouble you to recite here, by way of Anticipation, what I have more fully explained elsewhere, and you may read, if you please.

And because I now apply my self to Men of Learning and ingenious Conversation, Men of great Piety and Candor, and I hope to such are *unprejudiced* too, embracing Truth in whatever Dress, new Fashioned or Antiquated, it appears in; I cannot think it amiss, to desire you to Recollect the various Significations of the Word *Soul* that occur in the *Greek, Latin, and Hebrew Tongues* (*Vid. cap. 7.*) which in all probability, you must have cursorily pass'd by in your Reading, or else you would not have so eagerly, as it were, drank down and swallow'd with so ardent a Devotion and Zeal, that common Notion of a *Spiritual Substance uni-*

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ted to the Body, as the true Notion of the Soul of Man. For to speak the Truth, in relation to the main End of Religion, it matters not whether the Life of Man be his Soul, or a Spiritual Substance united to his Body, because my Adversaries and I agree in the same thing, tho' in different Words; They Declaring that Body and Soul reunited, shall eternally be Rewarded or Punished at the Day of Judgment: And I Declare that Living Man, (i. e.) Man as he consists of Life, Flesh, and Blood, shall for his Obedience to God's holy Will and Commandments, through the Merits of Christ our Saviour be Rewarded with an eternal Life of Happiness; And if he die unrepenting in Sin, be Punished with eternal Death, or Damnation. Only this, I must and will say, That this my Opinion seems most Eligible by any Rational Man, because most conformable to the Principles of Philosophy, Reason, and Religion, as I will make it appear in the following Chapters, and for which the Psychomathists have but very little Grounds or Umbrage, that I can learn, from the Holy Scriptures, to build their Notion of a Spiritual Substance on. Besides it doth not lead us into so many Labyrinths to plunge our Reason, or distract our Judgments

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ments in our *Credenda* or Articles of Faith, as the former Opinion of the Soul doth run us into Superstition, and may, some time or other, prompt Christians to conceive but odd Notions of the Mystical Hypostatic Union of God and Man in Christ (that being a Spiritual Substance united to Matter, as the Soul of Man is said to be) and with more ease be seduced to put up Prayers for the Dead, or Invoke Saints Deceased. This absurd, and incongruous supposititious Doctrine of the *Papists*, I cannot but often mention with Reproof and Dislike in this Book, because, I presume, it will some time or other, fall into the Hands of *Roman* Catholicks, whom I never could universally Slight and Contemn for their want of Sense and Reason, more than other Men, tho' I abhorr'd always some of their Principles of Religion. Now if the Arguments here drawn from Reason and Scripture, do at any time prevail with the most sensible part of *Roman* Catholicks to bring them to an entire Conviction in this Point, I think, I shall have done a very good Work ; But if they will still persist to believe Purgatory, Prayers for the Dead, &c. notwithstanding it be prov'd, That *Life and Soul are the same Thing* in Scripture, and consequently it

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is a plain *Demonstration* that such a Doctrine founded on the Notion of a separate Self-existent Being, call'd *Human Soul*, is Vain, Frivolous and Idle; then their *whole Religion* must be as Mysterious as that one grand Point of it, *viz.* The Corporeal Presence of our Saviour in the *Eucharist*; which is a total Defiance to Reason; which, I hope, the most sensible part of them never did, or will wholly lay aside.

Now the main Grounds of retaining still amongst Christians, the Idea of an imaginary Substantial Form, distinct from the Body, or Spiritual Substance in Man; I take to be the *little Esteem we have of the real Value of Life and its Original*; as more at large I have observed elsewhere. And this we do, notwithstanding the Current of the Scripture runs against us; long Life being the Promise of God Almighty to the *Jews* for their Obedience, and Death their threatened Punishment, as manifestly appears almost every where in the Old Testament: And the two greatest Things our Saviour did, or, perhaps, could possibly do for Lapsed Mankind, consisted in the Loss or Benefit of Life. 1. *In laying down his Life for us.* 2. *By procuring eternal Life for us by his Merits, as a Reward*
for

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for Obedience to his Laws, tho' our first Parents had entail'd a Curse on us by their Disobedience. Besides, both Reason and Religion do manifestly testify that none but an Omnipotent Power by himself, or his immediate Influence, is or ever was able to give Life to insensible Matter. Wherefore, altho' Life in some Mens Eyes be look'd upon as a trivial and slight Thing, which has occasion'd these, and the like Expressions in Contempt therof, I can but lose my Life; Life is but a Vapour, a Shaddow, &c. yet these Expressions ought not to make us absolutely deprecate it, for such Expressions generally argue great Rashness, and the highest Inconsideration imaginable, nay very often Despair, as is too evident in Self Murtherers. Tho' I cannot deny, that the principles of true Honour, as the Defence of our Country and Religion on just Grounds, the hopes of a future Reward in Heaven, considering the momentary Pleasures here, and the many Afflictions that attend this Life, may be just Motives enough not to lay so great a Value on it as it deserves. But this is not an Absolute Contempt of Life, but Comparative only in respect of those promised Rewards Man expects after Death, for his good Actions in this World; or if he expects no Reward, yet the

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the Pleasure he conceives in *Living*, even after Death, in perpetual Fame and imaginary Honour, prompt Man very oft, inconsiderately to *throw away his Life*, as we usually express our selves. Therefore if such Resolute Heroes will not Value what is in it self so highly Valuable, I can only say their Judgment and Reason are eminently deprav'd and perverted; and had they such a Soul as *Plato* or *Aristotle* has devis'd, they would be as vainly Prodigal and Lavish of that also, to sacrifice it to an imaginary blast of Honour.

But seeing Life is so highly Valuable, because without it, nothing in the whole Universe can possibly be of any Value at all, yet, I hope, no Christian will so misconstrue my Meaning, as thereby to infer, that he may lawfully set his Affections upon the Things of this World, and Enjoy the Pleasures of this Life with as great a Swing and Gust as an unbridled Appetite can desire. No, no, this is a Consequence far wide of my Proposition, and there is a great deal of difference between the enjoying the Pleasures of Sin for a Season, (*i. e.*) gratifying the Lusts of the Flesh, and endeavoring to preserve our Lives, and prolong the same by any just and lawful means, that we may with more chearfulness and alacrity do

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do our Duty to God Almighty, who by giving us Life, which no Power else can do, doth enable us, as once dead Matter, to Magnifie, Admire, Praise and Adore his Omnipotent Wisdom in our Creation.

Why then may not *Life* be esteem'd *the Soul of Man*? What Prerogative hath Man by having united to him a *supposed Spiritual Substance* more than *Life*, which will be continued in its duration to all Eternity in Matter arisen from the Grave after many years division by Corruption into minute Particles, and in tract of Time, perhaps, into other Substances by as many Elementary Changes as Matter is capable of? Therefore Life will be as Immortal as any *Pschomuthist* can imagine Spiritual Being of a Man to be. But more of this elsewhere.

Now I would not have Men of your Understanding, whose Education stamp Merit on you, and whose Profession makes you no ways inferior to the best of Mankind, as being Ministers of the King of Kings, rashly and inconsiderately Condemn this Opinion, as the way of some Men is in their Arguments or by Questioning, *How can the Spiritual Soul of Man die? Will that part of Man die or lie asleep in the Grave until the Resurrection? Will Man die like a Brute Beast?* These
are

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are such intolerable and irreligious Positions as cannot without Shame and Ignominy be own'd. To which I Answer ;

Where Zeal and Ignorance are conjoin'd, or where a strong Prejudice is confirm'd by Education, such Questions, I confess, are very Natural; But from Men of your Ingenious and liberal Education, whose Learning must prompt you to establish the first Grounds of Argument before Secondary Questions can be determin'd. I expect the Fundamental Questions of all, to be first debated. As,

1st. *What is meant by the Word Soul, especially in Scripture ?*

2dly. *In what doth its Nature consist ? What Grounds are there for conceiving two distinct Essences, Material and Immaterial, to make up Man ?*

When all these Questions are sufficiently Answer'd to the Learned Reader, then the former will without the least difficulty be Resolv'd. However, to gratify such importunate Questionists, I will return these short Answers to their particular Queries. As,

1st. *How can the Spiritual Soul of Man Die ?*

Ans/w. If by the Spiritual Soul is meant a Spiritual Substance, or Substantial Form, as the Philosophers express it, then
it

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it begs a Supposition not fit to be granted, and imports a fallacy in the very Question propounded. For the very Notion of Spirit, in respect of its constituent Principles, (as I may so take leave to express myself) implies incorruptibility in its own Nature, tho' by the immediate Power of God, no doubt but that the most perfect Being, tho' Spiritual, may be render'd corruptible. Therefore they had as good propound it, *Will a Being die that can never die!* Which certainly is a very ridiculous Question. For first, let proof be made that a Man is compounded of such a Spiritual Substance, and then I own the Question will admit of some difficulty to be resolv'd.

2dly, *Will that part of Man die, or lie asleep in the Grave until the Resurrection, which all the World has accounted Immortal?*

Ans^w. The Words *That part*, seems to imply Man to consist of two parts, one Spiritual or Immaterial, the other Material, so that if this be the meaning of the Question, it is sufficiently Answer'd in the former Paragraph, because it is not prov'd that Man consists of two such parts, I mean Constituent, Substantial, and Essential Parts. But if the *Psychomathists* will condescend to call *Life* the *Spiritual*

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ritual Part of Man, as sometimes in Scripture it is call'd the *Spirit of Life*, Ezek. i. v. 21. Rev. c. 11. v. 11. The *Spirit of Life* enter'd &c. Then a plain Answer may be given, *That Life will not Die*, but the Person, who is the Subject of that Life, will Die, and return to Corruption, and consequently Life will cease to be renew'd in the same Subject until the Day of the Resurrection by the Almighty Power of God. See this *Chap. 7. Page 100.* more fully explain'd, and as for the generality of Mankind believing the Soul of Man to be an Immortal Spirit in him, I own it may be so; For not only this, but also several Errors have been generally believ'd until examin'd into, as you may find more at large in the Works of the Learned Dr. Brown, call'd, *Pseudodoxia Epidemica*. See also *Chap. 2.* of this Treatise, where the Opinion is made appear to have received its Original from the Ignorance of Heathen Philosophers.

But lastly, as for any absurdity that lies in these Words—*Sleep in the Grave until the Resurrection.*—I see none, but that it may be render'd faithfully according to the same expression in several places of Scripture. For I do not say the *Soul sleeps*, but *Man*, or *Material*

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terial Man, as I oft call Flesh and Blood with that exterior Form we bear, without Life, will lie in the Grave and in a state of Insensibility until the Day of a General Resurrection as in a deep Sleep; whence he shall be rais'd again by the last Trump unto a general Judgment.

Vid. Chap. 7. Page. Besides this Opinion is a clearer demonstration of God's Justice in Punishing Reprobate Sinners, by beginning all their Torments together, of which I treat more fully, *Chap. 7 pag.*

3dly, Doth Man Die like a Brute Beast?

Answ. Yes, in respect of their End in this Life, both their Deaths consist in privation of Life. *Eccles. 3. v. 19.* But then Man has this Prerogative, or Pre-eminence above a Brute, That he will be rais'd to Life again, and be made Partaker of eternal Happiness or Misery in the World to come. So that this Question by way of Similitude seems only to make an odious Comparison, but infers no Argument at all.

Now because I have before mentioned some common Expressions relating to the degrading and lessening the true Estimate and Value of Life, so I think it not amiss to remind you of some relating to the Soul, which if really scan'd, intend no more than *Life*, as, *By my Soul*,
or

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or as it is in the Language of the Scripture, *As my Soul liveth, I will pawn my Soul, &c.* All which Expressions can in Reason be interpreted to signify no more than *By my Life*, as *Joseph* swore by the Life of *Pharaoh*, *I will pawn my Life* upon it, *As I live &c.* It being a common Oath both amongst the *Jews* and *Heathens* also, to swear *As they liv'd*, to the Truth of a Thing. *Ut vivit Pharaoh*, says the Commentator in *Bibl. Magn.* on the place, *As sure as Pharaoh is alive, ye are Spyes.* *As the Lord liveth, and thy Soul liveth.* 2 Kings 14. v. 30. Are so frequent Expressions in the Holy Scripture, that I think it needless to recite many places where they may be found, one being sufficient enough to explain to us the meaning of the word *Soul* in some Cases, according to the vulgar Acceptation amongst the *Jews*, as well as amongst us, as if She should have said, *As the Lord liveth, and thou livest, I will not leave thee.*

Other common Expressions relating to the Soul, as *Regard not the Body too much, but rather mind the Soul*; *The Spots and Stains of the Soul*; *The Preciousness of the Soul*; *With all my Soul, I will do this, or that*; *It goes against my Soul to do, &c.* *I could not do it for*
my

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my Soul, &c. do plainly intimate the most frequent Acceptation thereof to be very various and different from the true and genuine Signification that Men of Learning attribute to it; for to mind or take care of the Soul, is no more than to be careful of the Actions of our Lives, to preserve a good *Conscience* (call'd in Scripture the Soul sometimes) blameless and unspotted by the filthiness of the Flesh and Worldly Lusts. And to do a thing with all *our Soul*, is no more than to do it *heartily*; as the Apostle exhorts Servants, whatever they do to do it *heartily*, ἐν ᾧ ἡ ψυχὴ from their Soul, as the *Greek* expresses it. *Colos. 3. 23.* So to do it *against our Soul*, is to do it *unwillingly* and with regret, or against our Minds and Inclinations. Upon the whole therefore, considering the many and various Significations of the Word *Soul*, I think I may justly demand of my Antagonist what is meant by the Word *Soul*, before we enter the List of Dispute, and when that Point is truly settled, the Controversy may the easier be ended.

I am very sensible that Women and Babes in Religion, who require the Milk of the Word, and not such strong Meats, will with open Mouth Condemn this

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my Opinion, by reason of the Incapacity of their Judgments to fathom the depth of the Arguments propounded, as Atheistical and Irreligious. But if I ask any of them, How such an Opinion can be Atheistical that is grounded on the Doctrine of the Holy Scriptures? It is odds but they return in Answer, a *Je ne scay quoy, I know not what, but yet they are sure it is Irreligious*, notwithstanding I pretend it to be founded on the Authority of the Scriptures. But it is not to such, but to you, Gentlemen, that I write, whose Understanding is cultivated with Learning, and has its Seat in its proper place, I mean the Brain, not in the Eyes and Tongue, and consequently will not rashly Præjudge me, but fairly weigh the stress of my Arguments before you pronounce Sentence against me. 'Tis by you such ought to be taught, first to lay aside Prejudice, then to consider the great Value of Life; how that God only is able to enliven dead Matter, and to make a Rational Living Creature out of a Stock or Stone; How that the Devil himself, tho' a Spiritual Prince of mighty Power, no nor the greatest Angel in Heaven *by his own Power* is able to give Life to the meanest Being whatever; How that we, our whole individual

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dividual Persons, as we were once living Creatures, shall be rais'd again at the general Resurrection, and stand at the last Day of Judgment (not Prejudged in our Souls before that Day) before the Throne of God, to give an Account of our Actions done in this Life, &c. When such Notions or Doctrines as these, are by you well inculcated, then perhaps even Persons of the meanest Capacity will begin to consider why they should be so Biggotted to the old Notion of Human Soul, that it *must be a Substantial Spirit in Man, when as, if Life be the Soul, Man is not in the least Inferior in Dignity, nor doth it any ways derogate from the Honour of his Creator, nor will he gain Heaven the sooner or the later for it; but when God the Son shall say, at the time appointed, Come ye Blessed of my Father, &c.*

Lastly, all I shall say more, Gentlemen, is to beg you candidly and without Prejudice, to peruse this Treatise, and I do assure you, upon the Faith of a Christian, it is wrote with an honest Intention to convince the World, nay even Men of no Religion, so they will but own Sense and Reason, of the needless Error of feigning a *Spiritual Substance united to the Body of Man*, and of the absurd and superstitious

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ous Consequences depending thereupon. And I am so far from designing hereby to raise a Paradoxical Cavil, as some maliciously may imagine, in order to Traduce those many Good and Pious Writers of the Church of *England* and others, who have professedly wrote of *the Spirituality of the Soul*, of its separate Existence, &c. that could I be convinc'd that these my Opinions deviated from, or were contrary to Divine Truth, I should be more ready to recant my Error, than all Good Men will be to expose it as False and Atheistical. But so long as my Arguments seem to be back'd by the Principles of Philosophy, the Dictates of Right Reason, and the Authority of the Holy Scriptures, I presume, I have very good Grounds to Assert *Life to be properly Human Soul*, and that this Life will to the Righteous be chang'd into Life Everlasting at the Day of the general Resurrection. At which time, may it please God to give us all a Crown of Glory together, is the Hearty Prayer of,

My Lords, and Reverend Sirs,

Your very Humble Servant,

Estibius Psychalethes.

Coward

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Second

Second THOUGHTS
Concerning
HUMAN SOUL.

CHAP. I.

Of the Power and Prevalence of Prejudice contracted by Education, especially in Matters relating to Religion.

BEfore I treat of *Human Soul*, I conceive it highly necessary, if possible, to remove Innate Prejudice from the Mind of every Person, who shall think it worth his while to peruse this Treatise. For whoever shall read it with Prejudice, will think he has sufficiently

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ently confuted the Book, by ridiculing the Title.

It is an Observation as true, as common, That it is more difficult to convince a Fool, I mean a Man of weak Understanding grown obstinate, than a Wise Man, or a Man of Learning and Parts; especially if your Arguments are drawn from such Principles or Foundations, which seem to thwart or contradict some other Principle, which a Parent, Tutor, or Master, nay perhaps a Nurse has taught him in his Childhood. And this Difficulty doth not arise from the Arguments, or Reasons propos'd, for perhaps they may be the same to both; but from the Incapacity of the Subject, the Weakness of the Intellective Faculty, not being able to judge of the weight of the Reasons, or Solidness of the Arguments propounded. So that if such an one be strongly prepossess'd that he is in the right, altho' really not so, all the Arguments possible drawn from Reason, Sense, or Scripture, will hardly convince him of his Error; tho' I must confess, I have often known Arguments drawn from Interest, and good profitable Advantages propounded, or in prospect convert and byass, even the most obstinate Opiniator.

Nor doth this only happen to Men of weak Understanding, but very oft Men of Wisdom, and Learning too, grow as obstinate in their Opinions, and as tenacious of old Sayings, that whoever endeavours

vours to convince them, attempts almost as great a Task as to wash a Black-moor white, and may expect the same Success too; only sometimes indeed, these Men will harken to Reason, and condescend to own a Conviction, rather than upon little, or no real grounds to remain obstinate, and perverse.

Now if we enquire into the Nature and Foundation of this Stiffness in Opinion, we can attribute it but to these two Principal Causes, or Reasons:

1. The strong Impressions made by Education, especially those in our Infancy, when our Knowledge is as it were budding, our Judgment not yet arriv'd to that Maturity, or Perfection to be able to distinguish any otherwise between Right and Wrong, Good and Evil, than as we are taught by our Parents, Tutors, or Masters.

2. The Opinion every Man covets of being esteem'd Wise, and Judicious, especially in all Matters compriz'd within the Verge of his Understanding, that is, where he thinks himself capable of Judging.

As to the first Cause, or Ground of *Prejudice*, and Prepossession, *built on strong Impressions made by Education*, it is too evident to be deny'd, and he must needs be a perfect Stranger to all Human Conversation, that doth not see repeated Instances of this Nature every day in the World. How oft have I seen, even in little and *trivial Matters*, some Men so extraordinary perverse, and obstinate, that press your Arguments

never so close, urge your Reasons never so clear, yet you will but beat the Air; *Et non persuadebis etiamsi persuaseris*; Perswade them all you can, you never will be able to convince them. And all this Obstinacy is perhaps grounded on no other Reason, than what Education has implanted. The Tincture in Infancy given, made a very deep dye, and almost indelible Impression on the Judgment, or rather Fancy, never to be wash'd out without great Pains and Difficulty, if it ever can be at all.

Now if the thing contended for be *not Trivial*, but of some Consequence, especially where Gain, and Self-Interest are so interwoven in the Argument, that it seems highly material for one Party not to be convinc'd, as in the Case of *Demetrius*, who made Silver Shrines for the Goddess *Diana*, *Acts* 15. 24. then the Current of Obstinacy runs strong, and Prejudice is not only carry'd on by the Principles of Education, but is heightned also by a fresh Addition of Self-Interest. That Fire, which lay long lurking under the Ashes, breaks out now into open Flame and Violence, depopulating, if possible, whatever shall oppose its Progress; This is the nature of Prejudice back'd with Self-Interest and Gain, but if neither of these come in Competition, then Matters are not transacted with that Heat and Violence, as in this Case is usual, but generally only with a scornful Slight, or bare Averfation.

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Concerning Human Soul.

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All Philosophical Combatants have afforded Instances in all Ages of such Heats and Divisions, propagated by Prejudice, who not leaving to themselves a free and unbyass'd Judgment to distinguish Truth from Error; but, as it were chain'd and clog'd to an Opinion, first learn'd, and imbib'd from their Tutors, have follow'd those Dictates, and are guided by the Principles and Rules of *that Philosophy*, which their imperious Masters have been pleas'd to traduce down to Posterity: This made the Learned *Gassendus* quarrel with *Aristotle*, for settling and erecting Classes of Substance, and Accidents, to restrain and bind up his Pupils by such Rules of Philosophy, as he thought fit to make the Standard of Reason, not permitting them with a free and impartial Judgment, liberty to examine, censure, and determine Philosophical Controversies, because his *Ipse Dixit* was to be the ultimate Decider of all Problematical Questions or Debates. *Quasi classes suas* (says *Gassendus*) *velut tot carceres in venisset, quos neminem oportet ingredi sine jactura libertatis. Vid. tract. contra Aristot.* As if *Aristotle* had invented his Classes of Substance, and Accidents in the Nature of so many Prisons, whom no man durst enter without endangering his Liberty. And this compulsive Restriction of Pupils to the Tenents of their Master, I take to be the true Ground and Original of that Hatred and Variance between the several Sects of

Philosophers, every one not so much aiming to find out Truth, as in its own Nature it may appear, but as he had learn'd it in the School of his Master. Thus a strong Prejudice is contracted by Education, grows up with them, and becomes riveted as it were in their very Natures.

Nor doth this happen only in Philosophical Disputes, where it matters not much which side gets the Advantage, but also in most of the Common Affairs and Transactions of Human Life, especially, if two Sir Positives, bred by a different Education happen to joyn issue in a Political Combat. A late Example of which, I will here mention as a singular Instance. Conversation, as it is the main Comfort of Life, so a mix'd Company very often proves a great Diversion; Now it being my Fortune not long ago to happen into promiscuous Company, I found a Courtier highly commending the Invention of the *St — P — Act*, as *admirably good for the Support of the Nation, the Advantage of the Crown, and an easy Tax for the Subject to pay, draining his Pockets by gentle and little Disbursements, and insensibly affecting his Estate, if it be his Misfortune to be in Law.* Now this Opinion I conceive he stiffly maintain'd from the Principles of Court-Education, which excites the Courtier zealously to admire, approve, and commend all Ways and Means that are found out to contribute to the Grandeur, and
Sup-

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Support the Magnificence of a Court, as undoubtedly Money doth always : For the more plentifully a Prince is supply'd by his Subjects, the better able will he be to reward his Servants and gratifie his Favourites, which every Courtier strenuously aims at, and in time expects, at least hopes to be ; whilst the Country-Politician, tho' he thinks it absolutely necessary for the Advantage, Support, and Honour of a Prince, that the Hearts and Purfes of the Subjects should be freely open, yet cannot approve of that way to do it, by that *Ingenious Invention* the Courtier so much admires, but rather esteems it a great *Grievance*, and a *Burden* almost insupportable to those who are forc'd to prosecute or defend their Right by Law ; The Law it self, as it is now manag'd, and become a Trade of Craft in form, being a sufficient Burden without the Additional Duty of St — P — r, because, it is an *Affliction* on them who are already griev'd. For altho' a Man cannot oftentimes obtain, or defend his Right without the assistance of Law, yet the *Methods of obtaining Justice* in England (to our Shame be it spoken) are become so very *Injurious*, *Chargeable*, and *Oppressive*, by Reason of the many Processes thorough so many Offices, that the good honest Subject is become a mere *Issachar*, an Ass couching under his Burden, as it were laden with Wooll, and forc'd to pass thorough deep Waters, to add more weight to this Affliction. For, altho' Justice in the Courts runs down like a migh-

ty Stream, yet too true is the Similitude, by reason of the numerous Delays and Charges, besides the Bigottry sometimes of a Prejudic'd Judge, it very often overwhelms the Subject, whom at first it was design'd to refresh.

But besides these Political Combates betwixt Party and Party, upon which Account very often a settled, and confirmed Prejudice is transferred from one Generation to another, in Matters of as little Moment as the former. We sometimes find the Variance of two Families grow to so great an height, as it proves almost an impossible Task to reconcile them, when as perhaps the Bone of Contention has been only a *Right of Precedency*, which the younger perhaps, being the richer Family, denies the Elder, notwithstanding the Pretence and Prerogative of Antiquity pleaded. Such little, trivial, inconsiderable Things as these, very often envenomes the whole Generation of both sides, and the Infant sucks in the Rancour of Prejudice upon that very Account; and as a *Tessera* of perpetual Hatred, at last conveys it down to Posterity. The fatal Contest of the Duke of *Somerset*, Protector, and Governour to King *Edward 6th.* with the then Earl of *Warwick*, upon the account of their Wives, affords us a sad Instance of this nature, and evidently demonstrates the very Taint of Prejudice and Hatred, upon very trivial Matters to have infected both those Great Families, even to the Endeavouring the Ruines of each other.

Others

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9

Others there are, who as stiffly, and with more Obstinacy than Reason, maintain an old Politick, or perhaps œconomick Maxim, or Custom of their Forefathers, tho' in it self never so ridiculous, and admire it for little other Reason than as it was a Maxim, or Custom of theirs, like the obstinate Folly of the Native *Irish*, who in spite of Reason or Convenience, could ever hardly be convinc'd of their Cruelty, as well as stupid Ignorance, in *fixing Plows to their Horses Tails instead of Harnesses*, until the Death of the Beast very often by a fatal Demonstration convinc'd the more stupid Brute his Master; Yea in the time of Sir *Edward Poyning's* Government, they durst rebel in Vindication of their old Custom, when he forbad it by a Law.

Thus we see the several Shapes and Forms Prejudice puts on, and upon how little Grounds it is oft fomented, and as it were ingrafted in Mankind, how strong and potent it grows by Education, when we have imbib'd it in our Infancy, and what a work of extraordinary Difficulty, and Pains it is to root it out, altho' the Subject Matter upon which it is grounded be only *sometimes Philosophical*, or meer Speculation, at *other times Political*, and purely a foundation of Arguments in only for the Improving of Conversation, when as perhaps it is not in the Power of either of the Disputants to amend the Fault they so stiffly controvert; Or lastly, *An old silly Custom*

Custom deriv'd down to Posterity from their Forefathers ; Yet all these, I say, have frequently prov'd a strong Foundation of confirm'd Prejudice, between Party and Party, which continues as inseperable from the Children, as Similitude, or likeness some derive from their Parents.

But now to pass over from the *Prejudice of Infancy* transferr'd to Man's riper years, when his Judgment grows more solid and confirm'd, his Reason clear and vigorous, and consequently better able to distinguish between Right and Wrong, Truth and Falsity, I will endeavour to shew you the second grounds of Prejudice generally attributed.

2. To the Opinion, every man covets of being esteem'd Wise, especially in all Matters compris'd within the Verge of his Understanding, (*i. e.*) where he thinks himself capable of Judging.

The Name of a *Fool* in the common acceptance of Mankind, is as Odious as *that of Ungrateful*, one being a Reflection for want of Understanding, as the other a defect of good Morals ; upon which account no man is willing to be stigmatiz'd with the Mark of either, because of the general Scandal that attend them both. But however, tho' Ingratitude is far more ignominious than Folly, yet by reason Men, whose Understandings are weak, are very oft expos'd to the Scorn and Contempt of others, apt to be derided by Men of more sagacious Parts and Ingenuity, they are by

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II

a Principle of Self-defence, prompted to have a good Opinion of themselves, to esteem themselves not such Ideots, as perhaps the generality of the World takes them to be, but in some measure, especially in the way they have been Educated, as capable of Judging what is fit and convenient to be done, as the wisest Politician or Contriver whatever; thus the Countryman in his way, the Artificer in his, think themselves wise, because they act upon the same Basis, or Principle they have learn'd from their Youth, and will hardly be brought to act by any other, than what they have so learn'd, be the Expedient propounded, never so Advantagious, and Convenient for them to obtain their End with more Dexterity and Ease; and all this they generally do, to avoid the Scandal and Reproach of being accounted a Fool, that is such an one, that is not able to judge what is, or what is not convenient to be done in the Management of his own Affairs whereunto he has been bred, but must at every little turn implore the Assistance of his Neighbour's Head to guide his Understanding, and teach the reasoning Engine what is fittest to be done.

To avoid this Scandal and Reproach, I say, Men have form'd to themselves Rules, and learn'd some from others, by which, as in one common Tract or Road they will continually persevere to act, and whoever shall endeavour to dissuade them, will
but

but seem as one that bableth and is a setter up of new Doctrines, as *St. Paul* was esteem'd to be by the *Stoicks* and *Epicurus*, because he Preach'd to them the Resurrection, *Acts chap. 17. ver. 18, 19.* That is a giver of Directions to no purpose.

Thus when things are grown to this height, that the Perswasions of Wise Men cannot prevail with a conceited Opiniator; And he grows deaf to Arguments of Reason and Sense, then Prejudice, and Prepossession has taken full Root, increases every Day more and more, and he that attempts to divert such an obstinate Bigot from the common Tract he has resolv'd to walk in, will be look'd upon either as ridiculous, or a Disturber of the common Peace, let the Matter propounded be in it self never so reasonable: What Reflections did *Des-Cartes* undergo at first, when he revived the *Corpuscularian* Philosophy: No Punishment less than a Prison could be inflicted on the Learned *Galilæus*, for asserting the Motion of the Earth round the Sun, as the Center, and the Obstruse and Mysterious *Raymundus Lullius* suffered (as an Author is pleased to style it) Martyrdom, for promoting the Doctrine of *Alchimy* in the Times of Ignorance; nay even *Roger Bacon* our Country-Man was not only censur'd as a Conjuror or Magician, because he very well understood *Chymistry*, *Astrology*, and *Mathematicks*, but was twice cited to *Rome* by *Clement* the 4th. to justify himself from the Scandalous Imputation he lay under, by
pro-

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producing his Optical and Mathematical Instruments, before the Pope and the Conclave. Several Instances of the like Nature I could mention, where he that teaches any Doctrine, or broaches any Opinion deviating from those commonly receiv'd and in present Vogue, tho never so consonant to Reason and Truth, must expect to be expos'd to Censure and Reflection, and that because Prejudice in this Case is the only Judge. See more of this Nature, in the Translator's Preface to the Bible: I will give you one single Instance by way of Story, because generally Stories make a greater Impression upon the Mind than solid Reasons; which I had from a Worthy Gentleman and my particular Acquaintance, and then dismiss this Head.

“ It was my Fate (*said he*) not many years ago to live in a Corporation, divided as well in Principles of Religion as secular Interest, as most of them are. I saw and remark'd the Grounds and Foundations of the Actions, of the most Leading and Richest People in it; and as near as I could discover, either by their common Conversation or Councils, (so far at least, as I could privately be informed of their Proceedings) they generally center'd in this one Point, *viz.* to promote self-Interest in Trade by the support of, and siding with a Party. This begat Prejudice and Prepossession to that Degree, that no Man of the opposite Party could possibly speak Sense, or propose any thing for the Good of the Corporation,

“ration, unless it had pass’d the Test, and
 “Approbation of his Adversaries; thus in my
 “Opinion (*said the Gentleman*) many use-
 “ful and good by-Laws, much for the Bene-
 “fit of the Corporation were oft lost and
 “frustrated, by the Violence of Faction and
 “Parties clashing together; in so much, that
 “when the Recorder on a certain day being
 “strongest in Reason, but weakest in Corpo-
 “ration-Interest, in a Matter of great Dis-
 “pute and Controversy propounded. Gentle-
 “men, Gentlemen, if ye will but hearken to
 “Reason and Sense, I doubt not presently
 “but to convince you; that—he was immedi-
 “ately interrupted by a Sage-Alderman—
 “What have we to do with Reason and Sense?
 “let us put it to the Vote, and so they did,
 “and carried their Point.—The Wisdom of
 “this Alderman no doubt but all the World
 admires so far, as to obtain his End or Design;
 but it was a little too much to confess, and
 beneath the Dignity of his Station publickly
 (whatever he might in Reality be) to
 own himself as much an Enemy to Sense
 and Reason, as he was to his adverse Party.
 But here Prejudice and Bigotry put on the
 Shape of the deaf Adder; and had the Re-
 corder by his Eloquence and Rhetorick
 charmed never so wisely, this Alderman
 was resolved to stop his Ears, and would
 not be convinc’d, *Because he would*
not: Thus far you see *how strong Prejudice*
grows by Education, and also by the Opi-
 nion Men covet or desire in being esteemed
 Wise and Judicious, and that in Matters of
 Trivial;

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Trivial, sometime uselessly political, and not relating to Conscience or Religion: But if we come now to Consider the strong Byass that Prejudice receives and Vigour it imbibes, grounded upon Religious Differences and Disputes, You will find what has been hitherto thrown into the Ballance, to be extreemly light in Comparifon of those deep Impressions, as it were, engraven on the Mind of Man by a Pretence of Conscience and Zeal for Religion. *Juvenal*, an antient Poet, in his 15 Satyr takes notice of two Heathen Nations, called *Tentyra* and *Ombri*, how they were at perpetual Discord upon account of Religion.

*Summus utrinque
Inde Furor vulgo, quod Numina Vicinorum
Odit uterque Locus, cum solos credat habendos.
Esse Deos, quos ipse Colit.*

From whence arose *vetus atque antiqua Simultas*: So that among the very Heathen, when Religion became the Ground of Dispute, and one Nation quarrell'd because they did not like the others Gods, Prejudice like an old Serpent, swallowing down more to augment his poysonous Bulk, grew from an old and antient Grudge before mentioned, to

Immortale Odium, & nunquam sanabile Vultus.

To the height of Rancour, and a Division never to be cemented.

But

But not only among Heathens, but Christians too; Notwithstanding those Rules of Meekness and Patience prescrib'd by Our Saviour; we find these Animosities and Heats propagated with that Violence and Vehemence, that a Man is oft branded with Lukewarmness that shall endeavour Conversion, or Conviction in the Spirit of Meekness; and indeed if we consult the Principles of Nature without the Gospel, it seems not possible to be otherwise; it being the Opinion of all the sober Part of Mankind, that whoever strikes at the Foundation of my Religion, be that Religion True or False, by endeavouring as I conceive to pervert me, or bring me over to their Perswasion, which I esteem false, in the Language of the Scripture, touches the Apple of my Eye, and must expect I will endeavour to retaliate the Affront; and this seems to be the Reason, since Religion has been established among Mankind universally, and Societies have imbib'd the Notion of Worship due to some one Supream or many, brings in a peculiar Form or Manner; they cannot patiently bear to have that Honour, and Reverence due to that Supream Being which they have conceived, or erected to themselves, turned by others, into Slight, Scorn, and Contempt; for he that has conceived an Opinion of any one Supream Being, or more Supream Beings, (if such an Expression may be allow'd) as the Notion of a God implies, must and ought to think, that if he suffer those

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those his ador'd Beings to be despised by others, that it is a great Reflection upon his own Reason and Understanding, which is flatly contrary to that Principle I just now laid down as innate to Man; *viz. Every Man covets and desires to be esteem'd Wise,* and would stigmatize him with that odious name of a Fool, to Adore and pay Veneration to that Being, which at the same time he suffers to be reproach'd and vilified by others; and here I mention particularly the Conception or Idea of any *one or more Gods*, because as to the Worshipper it is the same, and the Heathen imagines himself as much oblig'd to defend the Honour of a multitude of Gods, as a good Christian does that of One; for he that sets up a God, and suffers him to be villified by others, pays such a Worship to him, as the *Jews* did to Our Saviour, when they put a Reed into His Hand, and bowed the Knee, and said, Hail Master, *King of the Jews*, *Matthew Chap. 27. Ver. 29.* terminating rather in Mockery than Adoration: Now if a Man grows sensible of such an Affront and Mockery, as he must be stupid beyond Measure that does not, No wonder if his Resentment grow passionately strong, Seeing he is wounded in the tenderest Part, and what he most values, his God, and his Religion; and then what can be expected but that a Prejudice, if not an inveterate Hatred, be perpetuated between each dissenting Party, grow up with them as fix'd and immoveable as Mountains;

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which

which by Faith Our Saviour declares possible to be remov'd: and indeed a Prejudice so nurtur'd, so grown up with, and so strongly cemented, as it were, to the very Essence of Man, cannot probably ever be remov'd, but by the same Means as Our Saviour said Mountains may be, viz. by Faith; I mean Faith infus'd, and, as it were, transplanted into the Minds of those Men that must really become Converts: As soon as this is done; All Prejudice and Prepossession ceases, all the Roughness and Ruggedness of the Way is made plain; So then Arguments drawn either from Scripture or Reason, glide gently down, and surprise the Auditors into an easie Conviction; Thus the Apostles when they had made Way by their Miracles, found their Doctrine received with far more Readiness and Compliance, (nay indeed I think I may be bold to say, that without Miracles the Gospel never could have been planted,) than when by Dint of Arguments and Stress of Reason, they endeavoured to convince their obstinate Despisers: For an Obstinacy grounded on Religion or Pretence of Conscience, is hardly ever to be cured, tho' not wholly impossible, be that Religion true or false, or that Pretence never so precarious; and he that shall endeavour to do it, may perhaps receive a Reprimand, like that of *Jacob* from *Laban*. *Gen. Chap. 31. Ver. 30.* Not why *hast thou*, but why would'st thou steal away *my Gods*? So Jealous would he be
of

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of parting with those Principles of Religion he had Originally been Taught. Thus we read *Acts 19. Ver. 27.* How eager and zealous the *Ephesians* were to defend the Authority of the great Goddess *Diana*, whom all *Asia* and the World Worship'd, insomuch that until they had cryed her up for two Hours together, to deserve just Honour and Adoration, they had neither Ears to hear, nor Eyes to see, or an Heart to understand and be converted; that *St. Paul* by his Doctrine might heal them: Thus our *Sectaries* now adays, especially those called *Quakers*, esteem it the first Principle of their Religion, to be deaf to all Arguments of Reason, resolving all into the inward Dictates and Impulses of the Spirit; and as that directs, and upon no other Account will believe, which is as much as to say, they are resolved to be convinced of their Error, when the Spirit within them shall so guide them to be convinc'd; which Spirit is nothing else, but their own strong prejudic'd Opinion settled by Education.

Other notorious Instances of this Nature, where indiscreet Zeal for Religion has been the Ground of a settled Prejudice, between Parties, increased to an invetered Hatred, and brought fatal Calamities not only on private Families and Persons, but even on Nations and Kingdoms, occur almost in every History of Antient and Modern Times. *St. Paul* was looked upon to be a Preacher of New Doctrines, and a Broad-

er of New Opinions, because he Preached Christ and Him Crucified, to the *Jews* and *Gentiles*, tho' if they had rightly search'd and understood the Scriptures, it was no other Doctrine than what they and the Prophets said of old: Thus poor *Virgilius*, Bishop of *Saltsburgh*, about the Year 745, was condemned by Pope *Zachary*, of *Hereſie*, for asserting *Antipodes*, and suffered accordingly; The old Gentleman not knowing what damnable Doctrine (says the learned Dr. *Heylin*) might be couch'd under that hard Name of *Antipodes*, made the Learned Prelate become a Sacrifice to Fools.

But to come more particularly to the Affairs of our own Nation. *Ab uno — Disce omnes.* — From one single Instance, learn the fatal Consequence of a Prejudice grounded on Religion: Did not our grand Rebellion against King *Charles* the first, take its Rise from the pretence of Conscience and Religion? When the Zeal of the Fanatics grew so potent that it devoured the House of the Lord, instead of eating up him that profess'd a Reverence due to his Name, and Adoration to his Person: They threw down our Altars, and destroy'd our Churches, at least by Sacrilegious Hands, so despoil'd them, that in the Language of the Scripture, the Houses of God became an *Habitation of Desolation*, an *Habitation of Owls and Bitterns*, and too notoriously a *Den of Thieves*. Now all this was done under the

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the Colour and Pretext of Religion, which to this very day, we may observe, has been the real Ground and Foundation of most different Parties in *England*, and by many justified too, altho' that pretended Purity of Religion center'd in the most unparalell'd, barbarous Murder of their Lawful Prince, by a prosperous Villany. — This *Instance* I have mentioned, not only to shew the sad Effects a Pretence of Conscience and wrong Zeal for Religion bring on a Nation, but also to give the World this Intimation or Remark, to show how strong the Prejudice of that Party, (altho' it can be call'd only a *successful Villany*, tho' some stiled it the *Cause of the Lord of Hosts*) does even to this Day appear, insomuch, that notwithstanding the Heinousness of the Crime and Barbarity thereof, the Son, nay Grand-Son, Persons oft wholly unconcern'd in that fatal Tragedy, thorough-seasoned with a Puritanick Education, abets the Villany, and justifies the Murder with as great Confidence and Effrontery, as another would the killing of a Wild Beast; Nay never will be convinc'd that those who acted in it were in the wrong. This Observation is a confirm'd Truth, and I can testify 'tis so by my own Experience, and I doubt not but many others have observed it besides my self, which seems to me such a monstrous Riddle, as admits of no other Solution than that of a strong Prejudice grounded on Education. Hence they conceieve a

perfect *Odium* against the Church of *England* and its Members, because by their pious Doctrine and Preaching, they remind them of that horrid Barbarity, forewarn them not to tread in the steps their Fore-Fathers went in, and joyn in Fasting and Repentance to make an Atonement for the Nation, for the Murder that Day committed, by the Power of those Sons of *Belial* and unreasonable Men. Thus have I given several Instances, to shew how powerful Prejudice is, when contracted by Education; how it grows up into a perfect and rank Hatred in Matters of Religion, how it blinds the Eyes of the Understanding; and implants in Men nothing but a Zeal without Knowledge, and instigates them very oft to Act even contrary to their own Sentiments, nay Moral Honesty, to justify what they have espoused.

I shall now proceed to apply wat I have said to the present Case. The Notion of an *Immaterial Soul in Man*, or Substantial Immortal Spirit, distinct from his Body, but intimately united together in every part, has been a Doctrine deriv'd down to us from our Ancestors for many Ages, as an unquestionable Truth; Now for me to assert that there is no such Spiritual Substance in Man, but that all those Operations of Reason, Motion, &c. may be and are perform'd by an extraordinary or superminient Power; First at the Creation implanted by God, in Matter or Material Man,

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Man, (that is, Man consisting of Matter, and the Exterior Form he bears) *which Power ceases to be, when the Body dies, and will not be renew'd again, or Re-implanted in the same Matter, until the Day of the Resurrection*; I say, such an Assertion or Principle as this, cannot but be esteem'd by a great many as a new Doctrine, contrary to the Fundamental Principles of Religion taught by our Forefathers; especially by those who are not willing to lay aside Prejudice, and without a serious Enquiry, believe the Doctrines of their Ancestors; and considering that it is a Matter or Controversie relating to Religion, and seeming to oppose the Fundamentals of it, tho' really it does not, but rather establishes it firmer and freer from Error; I conceive this Opinion will be the more vehemently oppugn'd, ridicul'd, or expos'd, and received with greater obloquy: But let my unbiass'd Readers set aside those Prejudices and Prepossessions contracted by Education, and seriously weigh with themselves the Arguments drawn in the following Chapters from Philosophy, Reason and the Holy Scriptures, to prove the Truth of this my Doctrine or Opinion, together with the insufficient Grounds of asserting a *Spiritual Substance in Man*, distinct from his Body, and the absurd Consequences that necessarily attend such a Position, as well in Philosophy as Divinity; I do not doubt but that the Tenents here laid

down for undeniable Truths, may be favourably interpreted by some, who perhaps, may not think it expedient to own a Conviction; be candidly received by others, who in time, perhaps, may upon mature Consideration, approve of this Opinion as Rational and true; tho' at present they suspend their Judgment.

And lastly, be universally own'd and taught by the most Learned part of Mankind (who are the only Judges I can refer this Controversy to be decided by) as containing in it nothing contrary to the true Rules of Philosophy, the Dictates of right Reason, or the Doctrine of the Holy Scripture.

CHAP.

CHAP. II.

Of the True Ground, or
Foundation of Belief.

THAT a due Representation of the *Object*, or *Thing* rightly circumstantiated to the *Senses* and *Understanding*, is the true Ground or Foundation of *Belief*, is a *Proposition* no ways to be deny'd: And that such a Representation is in Reality nothing else but what we call *Truth*; or as Philosophers define it, a *Conformity* of the *Object* to the *Understanding*, is another *Proposition* as unquestionable as the former. And thus one would think a *Man* might easily comprehend what is *Truth*, which is the Sole Foundation of *Belief*, but yet upon Examination, we find so many *Circumstances* that puzzle *Truth*, when we search after it, That *Pilate* might well make it a controverted Question; What is *Truth*? For what has seem'd to be *Truth* to one Man, has not appear'd so to another, and one has been as confident of the *Negative*, as another of the
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the *Affirmative Position*; Nay in some Cases it has happen'd, that those very Reasons which have been strenuously urg'd to prove the *Truth* of a *Problem*, on one side, have been assumed as the best Ground for a *Demonstration* of its falsity; of which Nature I will give one particular Instance.

It has been a mighty Philosophical Question, whether *Discreet Quantity*, I mean, *Numbers*, be *Infinite* or not: For, because the Mind of Man can continually add or conceive some Number more to be added, yet to the former which he had conceived, and never find any *End* or *Term*, beyond which a Man cannot still in his Conception add another: Therefore *Number* is *Infinite*: Now upon the very same Bottom another builds his Argument to prove that *Number* is *finite*: For, says he, nothing can be added to an *Infinite*, Because it is not capable of *Degrees*; Therefore if *Number* may be still added to *Number*, it must be *finite*: so that in this Case, we plainly see, that the continual *Addition* by *Conception* gives *Number* its *Infinity*; and because it is capable of receiving *Addition*, makes it *Finite*: What a Riddle doth this seem to my Reader unskill'd in *Philosophy*, to decide: To which side shall a Man incline his *Belief*? I must confess it is a Difficulty not easie to be resolv'd; tho' I bring the School Distinction of *Infinitem actu*, & *Infinitem Potentia* to my Assistance; which, how far it will hold water, I have not Leisure here to enquire.

Now

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Now all this Difficulty arises principally from our own Inability to *Comprehend* and *Define*, the true and adequate *Notion of Infinity*; for altho' the Mind of Man endeavours very oft beyond its Reach, to pry into the Myfterious Attributes of the *Almighty*, and explain them too; yet becaufe we have a *finite* and *limited Understanding*, we find our selves at a *vast Puzzle*, and that it is sometimes *impossible* fully to comprehend our very *Notions* we have form'd, when taken from a *finite Being*, we endeavour thereby, *per opposita*, to explain the Nature of an *Infinite*; so that no wonder if *Truth* doth not in this Case appear so plain and evident, as it might and ought to do: But besides these Difficulties arising from the Weakness of our Understanding, and the Nature of *Infinity* it self; the *School-men* have drawn over *Truth* a *thick Veil*, interwoven with *abscure Words*, and less Momentous Interpretations, which hinder the full Discovery of her, and hide her from our Eyes, unless some Person or other more prying and inquisitive into the Secrets of Nature than ordinary, remove that *Veil*, and discover her to the open Light again.

Thus in *Antient Times*, and in the Simplicity of the Church, I make no doubt but that several Doctrines were own'd, practis'd, and asserted, according to the sincere Meaning of the *Texts of Scripture*, on which they were founded; which during the popular Ignorance of *Monks* and *Fryars*, were perverted into another Sense and

and Meaning, or by the Subtilty of the most Learned amongst them, other Maxims or Rules by Male-Interpretation of the Scriptures taught in their Room, suited wholly to aggrandize the Power, and promote the Interest of the *Romish Church*. Now the Engines these Men generally spun this Thread with, were *Metaphysical Distinctions* of their own making, by their putting the Words and Sentences of Scripture, as it were, upon the Rack, or to use a more familiar *Simile*, and better known to them now adays, putting the Scriptures themselves into an *Inquisition* to make them confess Truth on their Sides, as is evident to any one that shall read the *School Divinity*.

This has in the latter Ages been the constant Practice of the Church of *Rome*, especially since the *Almighty Power* of appropriating the *Holy Scriptures*, only to be read by the *Priest*, has been assum'd; so that none is left to believe any thing but what he receives from the Mouth of the *Priest*; and what a weak Ground or Foundation of Faith this is, will appear by the Sequel: The *Faith* of that Church, or rather the *Belief* of the Members of it, generally speaking, being founded upon a controverted Point even among themselves, *viz.* Whether they must obey the *Authority* of the *Pope* in Council, &c. It is no wonder if *Truth* be toss'd to and fro, or by these *Crafty Professors* of Christianity, hid under a Bushel, or totally Extinguished: but besides, all this Debate about the *Supream Guide of their Faith*, the
little

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little *inferior Guides*, to the Degrees of his or their *Learning, Ignorance, Piety, or Debauchery*, create new Notions of Faith in a *Layman* (such a vast Latitude is found in that Church) and imposes them on his Auditors, according as he himself is influenced by his *Vertues or Vices*; especially seeing the Rule which a Layman ought to apply as a Touch-stone to judge himself by, I mean the *Holy Scripture* is detain'd from him and prohibited. And to give you my *Sentiments* or *Conjecture* on every Particular, I am apt to imagine, that it is very natural so to do, that the *Learned Priest* usually will Teach such Maxims of Obedience, whether extorted from *Scriptures* or *Councils*, it matters not much, as may excite his Auditors to promote the Grandeur, Honour, and Magnificence of the *Holy See*. This I humbly conceive is the principal Design of the *Learned Priest*, because *Learning* or *Knowledge* puffeth up, as *St. Paul* observes, and it is accompanied generally with Ambition from the good Opinion such a Man conceives of his own Merit; and when *Ambition* instigates a Priest in a Church, manag'd and supported chiefly by *State-Policy*, we need not doubt but that his Temper and Inclinations will be strongly bent upon all Occasions to promote the *Honour* and *Grandeur* of that Authority, which he thinks he deserves; nay perhaps hopes and aspires to enjoy: The poor *Ignorant Priest*, I mean,

poor

Second Thoughts

poor in *Understanding*, tho' perhaps *rich enough* in *Preferments*, prescribes no doubt Rules of Faith suitable to his *Understanding*, and tells his *Devotaries* *they must believe as the Church believes*, *Because he believes as the Church believes*; and thus leaves them, as it were, in a Circle, to rest constant without any farther perplexity of reading *Books* or *Councils*, better to inform their *Understanding*; The *debauch'd Priest* (and I am heartily sorry any *Teacher of Christianity* and *Guide of Conscience*, should live so as to deserve such an *Epithite*, yet too many certainly do) must needs be a great Admirer of *Pardons* and *Indulgences*, because of his own Case, and consequently his Doctrine will be very powerfully urg'd to enforce a Belief on his Auditors of that advantagious Dispensation lodg'd in the Hands of the *Holy Father*, while the *pious Priest* steers his Conscience by those Rules he learns from *Scriptures*, *Fathers*, or *Councils*, and endeavours perhaps by the Assistance of some *Expositors* to inform his Auditors, and instruct them in a right Belief.

Thus we see what strange perplexity there arises in finding out fit Rules to ground a *Faith* or *Belief* on; where we cannot have Recourse to antient, written, and undeniable *Records*, I mean the *Scriptures*, to establish the same, but must receive it in its various Forms, or Shapes from the Mouths of several Priests, according as they are *Byass'd* by their own Inclinations. I have indeed that Charity to believe, that there are some good and
pious

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Pious Men among the *Romanists*, who live well, like good *Christians*, and believe aright in many Points; yet cry, *pardon thy Servant, when I bow down in the House of my God*, Rimmon, 2 *Kings Chap. 5. Verse 17*. And to explain my self a little in this Point, I say, it is my Opinion, that several *Roman Chatholicks* do live as *Good Christians* ought to do in many things, are very Devout and Pious in their Way; yet out of compliance to the *Papal Authority*, or perhaps by the Influence of Spiritual Promotion do own, and practice many things as *Articles of Faith*, which they do not, nay cannot really believe. The Reason of Mens acting so, the Holy Evangelist St. *John, Chap. 12. Verse 42*. explains by the Example of the Chief Rulers, many of which believed on *Jesus*; but *because of the Pharisees, they did not confess Him, lest they should be put out of the Synagogue: For they loved the Praise of Men, more than the Praise of God*. When *Faith* is said to be the Gift of God, it is a certain Consequence, that it is not in the Power of Man to form his own Belief as he pleases, and make him contradict his own Senses and Reason; Those Mediums God has provided and ordain'd, whereby he shall attain to the right Belief of things, and center in Truth. And indeed it is a Notion never could enter into my Head, that a Man may believe what he pleases; For if any one comes and present me with a piece of Bread

Bread, and says, I must believe it to be really *Flesh and Blood*; I reply presently, That *it is impossible I should believe it so to be*; I may indeed in *Conformity* to a *Superior Power*, or for some other *By-Ends*, say, I do believe it, but my *Understanding* can never be convinc'd of the Truth of it, tho' my *Will* consent to own it, and thereupon, I declare that Bread to be really *Flesh and Bones*; For let any one but consider thus, that the *Understanding* Judges of *Objects*, purely as they are represented by the *outward Senses*, where the Things so represented are the *Objects of Sense*: Now if my *Touch*, *Taste*, *Sight*, and *Smell* do all of them joyntly represent this to be *Bread*, I should very fain know upon what Grounds I believe this to be *Flesh and Blood*, when I have all these Evidences to the contrary. I say, it is impossible a Man should believe it to be otherwise, than as it is rightly *circumstantiated* or *represented Bread*, tho' he may say and declare (as I said before) he believes it real *Flesh and Blood*.

The Philosophers say, *intelligere dicitur Intellectus cum rerum intelligibilium Species recipit a Sensu*; that is, the *Understanding* is then said to perceive when it receives the *Species of Intelligible Things from the Sense*, and that the *Prime Faculties* belonging to the *Understanding*, are *simple Apprehensions* of an *Object*, *Judgment* and *Discourse*, or *Rationation*. Now if what is received from the *Senses* be represented to the *Understanding*, it must be conceiv'd, either

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either by a *Simple Apprehension* weigh'd by the *Judgment*, or found out by *Rationation* or *Discourse*; so that considering but the bare *Philosophical Reason* and *Connexion* of Thoughts, I do not see how it is possible to obtrude a forcible Belief on the Understanding; for to trace this Argument by a particular Clue in all its Parts, we find the *Simple Apprehension* retain only the naked *Species* of Things as they are represented by the Senses; then the *Judgment* weighs and scans whether this *Object* so represented, be conformable to the Thing they represent or not, and by the last Act which is call'd *Rationation* or *Discursus*, Man determines, whether any *Error* lay in the two former, and if he finds none, certainly must yield a *Consent to the Truth*; that is, must believe the *Object* or *Thing* to be true: from, when, or then can arise any force to be obtruded on the *Understanding*, any more than what a true representation of the *Object* created; and a Man cannot in himself but own, That he believes as it is represented. Thus, as I said before, whatever Force is, it is plainly on the *Will*, and not the *Understanding*; because a Man cannot but believe an *evident Truth*, but he may hinder and prevent his own Compliance, to act according to that *evident Truth* he knows, which the *Divines* call a *Sin against Knowledge*. If a Man for Example, shall assert at Noon-day, that the Sun does not Shine, tho' it is manifestly visible to his
D
own,

own, and the Eyes of every Spectator ; besides, I am apt to think all Wise Men will at the same time pronounce him a *Madman*, as well as *Liar* ; and any one that endeavour to convince him of his *Error*, little less than a *Fool*.

I must confess, when the *Understanding* is not left to the guide of the *Senses*, I mean in Matters where the *Senses* are not capable of making a *due Representation* :

First then, a Man may be led into an *Error* very easily, and in tract of Time be brought to believe Things very *Absurd* and *Ridiculous*, either for want of a due Examination of the Reasons of his *Belief*, or out of pure down-right *Ignorance* ; upon which account many undoubtedly in the *Romish Church*, do really believe a *Purgatory*, and *Prayers for the Dead* very significant and available ; but yet I dare confidently assert, that were these Men permitted to hear the Arguments from *Reason* and *Scripture*, that might be brought in Confutation of such *absurd Tenents*, That even these Men would quickly be convinc'd, and be so strongly re-settled in a contrary Belief, as to own they cannot but believe as they are convinc'd ; and the Reason why they did not believe before, was only because their *Imperious Masters* would not hear any means of *Conviction*.

Thus far having examin'd, the Seat of *Belief* (as I may so call it) the *Understanding*, and having prov'd that it cannot be

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be compell'd to assent to any thing, but what is duly represented; tho' sometimes it may be impos'd upon by a false or *Misrepresentation* from the *Senses*; I proceed to enquire farther into the grounds of *True Belief*, and in the sequel of this Chapter, will make such Inferences as shall be suitable to the Subject Matter I design to treat of, viz. *The true Notion and Nature of Human Soul*, according to the *Arguments*, and *Principles* here laid down, as most consonant to *Philosophy*, *Reason* and *Religion*.

A due Representation of this *Object*, or *Thing* rightly *circumstantiated*, was the true Ground or Foundation of *Belief*, I told you was a *Proposition* of *undeniable Truth*; therefore whatever is not so, must necessarily be said to be misrepresented, and consequently cannot afford a true ground of *Belief*. For Example, if a Stick under Water be represented crooked, tho' in it self really streight, then we know some thing or other must intervene, that hinders the due Representation of the *Object*; and consequently, till that *Obstacle* be remov'd, a Man must *misbelieve* that confides in the *Truth* of the bare *Representation*.

For this *due Representation* I mention, must not be only true as to some Parts to found a *Belief* on, but in all its Circumstances also of *Time*, *Place*, *Medium*, &c. especially where it immediately relates to, or affects the *outward Senses*; for al-

tho' an *Erroneous Impression* may be made on the *Senses*, and so convey'd to the *Understanding*; yet the *Understanding* may and doth oft *abstract*, *compound*, *divide*, *compare*, so as to correct and amend this *Error*, and by a true Search of the *Representation* made, makes a nicer *Estimate* into the *Circumstances*: As for Example; The *Senses* apprehend the *Orb* of the *Sun*, perhaps to be no bigger than a Bushel, but the *Understanding* considering the *wide Distance* between us and the *Sun*, with the vast *Circumference* of Light, it differs together with the Reality of its Motion, amends the *Misrepresentation* made by the *Senses*, and evidently shows the *Rational Man* the *Error* of such a *Conception*. Again, if a *Roman Catholick* represents to the World by his *Teaching* or *Writing*, that whole Bodies of *Saints* or *Martyrs* kept and preserv'd to be seen, are in *twenty several places at one and the same time*; this doth not carry with it any *reasonable Grounds of Probability*, much less *Credibility*, because *Human Understanding* cannot conceive *two Bodies* to be in *one place at the same time*, or *one Body* to be in *twenty several places at once*: Nay most rational, unbiass'd *Christians* cannot but esteem it a *Contradiction*, to assert our *Saviour's* Real and Bodily Presence in the *Sacrament*, as the *Romish Church* declare him to be, and tell you, that what is so profoundly *Miraculous* or *Mysterious* ought to be believ'd, altho' it seem to imply a *Contradiction*.

But

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But if any one ask my *Sentiments* in this Case, I may safely answer in the *General*, that what is *Mysterious*, let it be *mysterious still*; for if once we can unriddle or unfold a *Mystery*, it ceases to be so; But here seeing my outward *Senses* make another *Representation* of Things, and my *Understanding* likewise judges otherwise of them than what my *Historian* or *Author* relates, I cannot call it *Mysterious*, nor I am sure, have the least Ground to found a *Belief* on; nay cannot believe it if I would.

I could here mention many other *irrational* and more *Stupendious* pretended Miracles in the *Church of Rome*; as particularly several Drops of the *Virgin Mary's Milk*, of our *Saviour's Blood*, &c. reserv'd for many *hundred years*, as *holy Reliques*, when every one that understands but very little of *Philosophy*, knows it is impossible, according to the *Elementary Principles* of *Milk* and *Blood*; either should last so long *uncorrupt*, unless we resolve it all into an *Omnipotent Power*, and make it as great a *Miracle* to preserve both *uncorrupt*, as it was at first to obtain it; for I never heard that any *Person* or *Society* came to the *Possession* of either, but that it was by the miraculous Assistance of some *Powerful Saint* or other: But I'll pass by these *Politick Fooleries*, invented and carried on by the crafty Heads of the *Romish Church*, only to create this blind *Belief* in their *Profelytes*, that their *Church* being establish'd by so many *Miracles*, is

undoubtedly the *True Church*, and cannot possibly Err, by which means the *Grandeur* of it is supported, and the larger Profit accrues to the *Holy See* by the liberal Purfes of the *Biggotted Devota ies*.

Thus we plainly fee, where there seems no probability in *Nature*, it is impossible for any man to have a true Ground or Foundation of *Belief*, notwithstanding his compliance to act, as if he really did believe the Thing to be true; Because here the Things represented are not rightly and duly *circumstantiated*, as they ought to be; and the *Circumstances* of *Time* and *Place* not conceivable to be attributed at the same Minute to one and the same *Corporal Being*, give every *Sober Man* as full and sufficient ground of *Disbelief* in the former Case; as the *Impossible Duration* of *Milk* and *Blood*, arising from the Consideration of their *Elementary Principles*, doth in the latter instances mention'd.

But in some Cases the *Conviction* is not so plain and evident, but more Difficulties and Perplexities than ordinary arise, whereby a man cannot be so easily perswaded into a *Belief*, Because *Arguments* on both sides seem to be of great *force*, and unforeseen Doubts puzzle the Case, as it often happens in the Obligations arising from *Natural* and *Moral Sciences*, whose very *first Principles* have been call'd into question, and canvass'd by the *Learned*, tho' swallow'd down with a ready Compliance and great Eagerness by the *Vulgar*;

Vulgar; and the Reason of this I take to be, because the *Vulgar* are apt to believe all Principles of Nature without any *Limitation* or *Restriction*, especially such as are good *Self-Interest Principles*, and very advantageously serve a Turn in a present Juncture of Affairs; *Sui ipsius conservatio est primum principium Naturæ*. Says the Learned *Grotius*, the preservation of a Man's self is the first Principle of Nature, and one would think uncontrollably true, and past all doubt or question; but upon Examination, we find there is no such *Mathematical Demonstration*, as to remove all Doubts and Scruples, for which we have the Testimony of the Learned University of *Oxford*, that unless it be receiv'd with Limitation, which is no more than rightly *circumstantiated*, it cannot possibly be true; they in their Address to the late King *Charles the Second*, about the Year 1681, rank'd it amongst those Common-wealth Principles, which have been the ruine of *Monarchy*, and condemn'd it as highly pernicious; Tho' I must confess, our *Wise Nation* of late Years, have thought no Principle of *Divinity* half so convincing as this, or swallow'd down the Belief of a *Deity* with less Scruple and Difficulty, than that of *Self-Preservation*, not thinking it necessary to examine the Limitations of such an advantageous Principle.

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Now if any one ask, or demand of me upon what Reason or Grounds that *Learned University* condemn'd so universally receiv'd a *Maxim* or *Principle* of *Nature*: I can make him no other Return than this my Conjecture; Because a Man may not do evil that good may come of it: So he may not deny to suffer the *Malum Pœnæ*, The evil of Punishment, tho' wrongfully inflicted, if by it he can prevent the committing the greater, *Malum Culpæ*, Evil of Sin. I ought not to ruin my King and Country, or, as much as in me lies, suffer them to be ruin'd. I ought not to murder, or suffer to be murder'd, my *Father*, *Mother*, and *Brethren*, or renounce my *Religion* to save my own Life; but rather lay it down in such Cases, with as much Chearfulness and Alacrity, as a *Martyr* that expects Heaven as an undoubted Reward for his *Constancy*; and this is more abundantly confirm'd by the Judgment of the Learned *Grotius*, lib. 1. *De jure Belli & Pacis*, cap. 2. When he distinguishes his *Prima Natura* from his *Consequentia*; his first Principles of Nature from those that necessarily follow those Principles, tells us, that they are *Illis primis præferenda, & post hæc cognita sequi Notionem, convenientiæ Rerum cum ipsa Ratione quæ corpore est potior; atque eam convenientiam in qua Honestum est propositum pluri faciendam cum ad quæ sola primum Animi Appetitio [Sui ipsius conservandi gratia] ferebatur. Quia Prima Natura com-*
mendant

mendant Nos quidem, Rectæ Rationi, sed ipsa Recta Ratio carior nobis esse debet, quam illa sunt a quibus ad hanc venerimus. That is, that those Principles are to be prefer'd before the first; and after they are known, there necessarily follows the Notion of the Agreeableness of things with right Reason, which is better than the Body; and that Agreeableness wherein Honesty is propos'd, is more valuable than where the Appetite only (for Preservation sake) leads a Man; because the first Principles of Nature commend us indeed to right Reason, or bid us apply our selves to right Reason; But right Reason it self ought to be more dear and valuable to us, than those Principles by which we are guided to understand it. According to that of the Satyrist,

————— *Melius Nos*

Zenonis præcepta movent; non omnia quædam Pro Vita facienda putat. — Juv. Sat. xv.

By which we plainly learn the rational Grounds of that *Famous University*, and all other Sober Men's Opinions; Nay we have the greatest and best Authority we can have in the World siding with us; that is, our *Saviour*, in the Case when Men shall prefer the Preservation of themselves or their present Lives to the Religion he establish'd; He tells them they shall lose it: *Whosoever shall save his Life shall lose it; and whosoever shall lose his Life for*

for my sake shall find it. Mar. chap. 16. v. 26. So we need no further Proof or Explication.

Thus we see what great Difficulties occur in explaining, even the *first Principles* of *Nature* or *Morality*, which stumble our Belief for want of a due Representation of the Subject Matter in all its Circumstances to the Understanding or Reasoning Faculty; the true ground of which Perplexity in *Moral Sciences*, more than other, the Learned *Grotius*, before mention'd, very elegantly describes, lib. 2. cap. 23. *De jure, &c. Verum est quod scripsit Aristoteles in Moralibus æque ac in Mathematicis disciplinis certitudinem non inveniri, quod ex eo evenit, quod Mathematicæ Disciplinæ a Materia omni Formas separant, & quia formæ ipsæ plerumque tales sunt, ut nullum habeant interjectam, sicut inter rectum & curvum nihil est rude; at in moralibus.* That is, 'tis true, as *Aristotle* wrote, that the same certainty is not to be found in Moral as in Mathematical Sciences, which happens for these Reasons, because Mathematicians abstract the Forms from all Matter, and because the Forms themselves are oftentimes such, as admit of no *Medium*, as between crooked and straight; But in Moral Disciplines, the least Circumstances alter the Case, and the Forms about which they treat are wont to have something of that Latitude intermediate as to incline to, now to this, now to the other Extream: As for Example, between what

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a Man *must*, and what he *must not do*, there is a *Medium*; what is lawful to do, tho' it incline sometimes more to this side than to the other, as in Twilight or Warm-water.

Again in another place, he says, *In Moralibus ac in Naturalibus non invenitur punctum sine aliqua latitudine*: That is, in Moral as in Natural Sciences, there is no such thing as a *Point without a Latitude*; whereupon we may rationally conclude, that in all Moral Points it is impossible, but that great Doubts and Difficulties must arise, because, *Circumstantiæ etiam minimæ variant materiam*; The least Circumstances alter the Case, and therefore the Representation of the Subject Matter that must enforce a *Belief*, must be done with a great deal of Caution and Fidelity, the Matters of Fact rightly *Circumstantiated*, and truly stated in all Points whatever, to give good grounds of *Belief* to a Wise Man, who, without setting aside his *Thinking Faculty*, can never subscribe to a *Credo quia impossibile*.

And if these Doubts spring from *Morality*, no man can expect but that far greater must arise from *Divinity*, if once any Principal Part of it be call'd in question, not only because of the various Opinions of *Expositors* and *Commentators*, relating to the several Texts of Scripture; but also Men that *universally agree* in Points of *Morality*, very oft *disagree* in Points of *Religion*, tho' each Party pretends and avouches

vouches his alone to be founded upon the Doctrine of the *Scriptures*. Thus every *Sett* fancies themselves to be in the right, and their Sentiments abetted by *Divine Revelation*, by which from their Fore-fathers, a *Particular Faith* deriv'd down to *Posterity*, is implanted in the Heart of every *Believer*; each not doubting, but that they have so true a *Representation* of the Subject Matter in Controversie, and so rightly *circumstantiated*, as to leave no room for *Disbelief*. But how Erroneous these Principles are, the Opinions of different *Settaries* contradictory to each other, and consequently *Impossible* to be both true, abundantly convince us; and withal sufficiently Testify, that an *Error*, like the Doctrine of *Mahomet*, may sometimes be as firmly deriv'd down to *Posterity*, as generally be believ'd too, as the plainest Truth imaginable for want of being examin'd into. I must confess it is a very *hard Task*, to endeavour to alter an *Establish'd Opinion*: But yet if it be not only Erroneous, but seems to subvert the *Fundamentals* of our *Religion*, I cannot see any just Reason to condemn any one, that attempts to rectify what he conceives to be long settled Errors; for without all Controversie, Errors originally imbib'd, are extraordinarily difficult to be removed; as I have before observ'd, how hard a Task did our *Saviour* find it to convince the *Pharisees* of their *Traditional Errors*, as *Corban*, and the like, what is all *Idolatry*,
but

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but a long Train and Series of *Error*; yet if any one should attempt an Alteration, in *China*, for Example; or other places, he may indeed do a good Work of *Christianity*, but he cannot but expect to be receiv'd by most *Heathens*, with the utmost Contempt and Obloquy imaginable, if he doth not undertake it with the hazard of his Life. We have abundance of establish'd Opinions in *Philosophy* canvass'd, expos'd, and ridicul'd as the Notion of *Suction* and *Attraction*, &c. yet no rational *Philosopher* now a days, but think they acted right, that search'd so far into the *Mysteries of Nature*, as to detect and expose such *incongruous Reasonings*. What can be more ridiculous than the Stories of *Fairies* and *Pigmies*; yet I doubt not but that many thousands in *England* believe there were such Creatures in the World, before *Preaching* and the Light of the *Gospel* dispers'd them into far, remote, and *Heathenish* Countreys: Nay I am verily perswaded, and dare confidently aver it, that several Persons of this as well as other Nations, do conceive *Death*, as he is Pictur'd, to be a *Form* of Dry-Bones, and that he *Strikes* those who at any Sickness are appointed to *Die*, which have given the Grounds to that vulgar Saying, in any one who is seiz'd with *desperate Symptoms* at the beginning of a Sickness, He or She is *Death-struck*. Now if such Opinions as these, because they have been generally receiv'd, should not be examin'd into

into and expos'd, our *Religion* would become only a pretty Mixture of *Folly* and *Superstition*. But whoever will search deeper into the Grounds of Errors being propagated, let him read the Learned and Ingenious Dr. *Brown*, of *Vulgar Errors*.

Now that several Truths in the *Innocence* of the *Primitive Church* in process of time, by reason of the *Neglect*, *Wilfulness*, or *Ignorance* of Mankind, have been stifled and lost, and their *Fabulous* and *Romantick Stories*, taught in their room. I question not but it is undeniably True; yea the Practice of the *Church of Rome*, who by a long Tract of Time, have work'd in their *Auditors* and *Devotaries*, strange *Credulity* or *Belief*, especially in all Religious Matters abundantly confirm it; and this has been the Grounds of many *Monkish* and ridiculous Stories, deriv'd from one Generation to another, about *Ghosts*, *Spirits*, *Souls* of Men doing strange Miracles, &c. as undeniable Truths; tho' in my Opinion, they are nothing else but an undeniable Evidence of a *Solid Ignorance*, well season'd with Impudence, the one Testifying how *confidently* they durst attempt to *Impose* upon the World; and the other how *foolishly* they durst do it too.

Now, altho' I cannot say that the Notion, that the *Spiritual*, *Substantial Essence* of the *Soul*, as conceiv'd, *Distinct* from the *Body*, and consequently in its own
Nature

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Nature immortal, is equal to those Fabulous Stories, related formerly by *Monks* and *Fryers*; yet I cannot forbear saying, that these *Conceptions* or *Ideas* we have of *Human Soul* are wholly and *Originally* deriv'd from the *Heathens*, and they have no *Warrantee* from *Scriptures*. As the *Heathen* began and establish'd this Opinion of a *distinct Spiritual Substance* of and in Man, So the *Romish Church* (out of a Principle of Gain, as will appear) continu'd and propagated this *Doctrine* to *Posterity*; and I believe, do find it so advantageous, that they will rather continue in *Sin* against *Knowledge*, than leave it; for the *Heathens* having by the *Light of Nature* no *Idea* or *Conception* of a *Resurrection*, and find good *Men* die oft unrewarded in this Life, and bad *Men* unpunish'd, invented the *Notion* of a *present Reward* or *Punishment* for the *Separate Souls* of *Men* after *Death*. *Vere mihi persuadeo Animam in Cælum, e quo errat rediisse*, says *Seneca*. Ep. 89. de *Scipion*. I am verily perswaded, says he, that the *Soul* returns to *Heaven*, from whence it came; which Opinion or Belief is certainly much to be admir'd, that *Seneca* by the meer *Light of Nature* should comprehend such a *Notion* of the *Soul*; tho' perhaps he might, and 'tis believ'd he did read the *Bible*. (vid. *Eccles.* chap. 12. ver. 7.) And from thence have that *Idea* of the *Soul's* being *Separate* and *existing* in *Heaven*. But if he did not, 'twas the *Doctrine*

ctrine of all the *Platonists*, and they made mighty *Harangues* of the Pleasures good Souls enjoy'd after Death, and what Torments the Bad, &c. and no doubt, did it upon the aforementioned ground; Nay the Doctrine of *Purgatory* as undoubtedly owes its Original to the *Platonick Philosophy*, and as plainly, and as evidently, as that of the *Separate Existence* of the Soul of Man, as will be made appear in these following Papers; so that if *Heathenism* be a good Foundation of the *Christians Faith*, let others say and do as they please; I will endeavour upon trying the Truth of all things, to hold fast that which is best: Wherefore upon the whole, I make these following Inferences:

I. That the Notion of *Human Soul*, as it is represented by the *Antient Philosophers*, to be a *Distinct, Substantial Form* in Man, and to have a *Separate Existence* after Death, is not sufficient to establish in Mankind a true Ground of Belief, for want of that due representation it ought to have either to our Senses, or Understanding, which will be prov'd from the Insufficiency and Unsatisfactoriness of the Definition of *Human Soul*, by that great Master of Reason and Philosophy, *Aristotle (loco omnium)* who has defin'd it to be,

I. *Actus Primus corporis Organici, Vitam, habentis in Potentia.*

The first Act of an Original Body, having Life in its Power. And,

2dly,

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2dly, *Id quo vivimus, sentimus & intelligimus.* That by which we live, have Sense, and Primarily understand. (*Vid. cap. 4.*)

2. That the Notion of Human Soul, as it is a *Super-eminent Power* implanted in *Material Man* (*viz. Man compos'd of Matter and an exterior Form*) and is in reality nothing but Life, has in it a better Ground or Foundation of Belief than the former; and that such a Representation of the Nature of Human Soul is more conformable to the Understanding, and may be more plainly, fully, and with less difficulty understood, without any derogation to *Reason* or *Scripture*, than any *Notion* else of *Human Soul* whatever; and consequently it is duly and rightly represented, as will be prov'd *cap. 4th.* So that a man cannot help believing it to be true, tho' he declares he doth not believe it.

3. If the Notion of the Soul of Man, or Human Soul consider'd as a *distinct Immaterial Substance*, and upon the account of its *Immateriality* or *Spirituality*, immortal too, be an Opinion purely broach'd by the *Heathen Philosophers*, who by reason of their want of Scriptural Knowledge, to form a true and *Adæquate Notion* of its Nature, were not able to make a due Representation than of the Understanding. And if from these *Heathens* also, the Principal of which was *Plato*, the same Notion was deriv'd, down to a very
E pious,

pious, tho' in the Infancy of Time, an unlearn'd *Church*, more prone to exercise their Devotion and Obedience to the Will of God, than nicely to examine into Religious Points, or search narrowly into the real Grounds, or Foundation of the Belief of those Principles they had been educated in. If this Doctrine, I say, was convey'd from the *Heathens* to a *Pious unlearned Church*, as no doubt but the *Primitive Christians* were, and from them propagated down to the *Romish Church*, very ignorant at first, but corrupt and designing; who make use probably of such a Doctrine, only for *Secular Advantage*, and By-Interest, viz. to gain Ten thousand *Pounds* for ten thousand *Masses* to pray a Soul out of *Purgatory*, &c. I say, if this be the true rise, progress, and foundation of this Opinion, as I make not the least doubt, but that it was, as will appear more particularly in the following *Chapters*, No rational Man can have a sufficient ground to establish a Belief of this *Immortal Immaterial Substance* in Man, because the Faith of an *Heathen* cannot probably be suppos'd to be a True ground for a good Christian to build his on.

I conclude this Chapter with this Observation, That the *Romish Church*, out of which the Reformed came, have all along made it their Business to obtrude on Mans *false Foundations* of Belief, and very oft *New Articles of Faith*, such as be sure tend to the Support of the *Authority, Grandeur,*

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Grandeur, and Secular Advantage of the *See of Rome*; so that it is no wonder that such a Doctrine as the Notion of a *Distinct Substantial Form* in Man; so useful to their Ends and Purposes, should be maintain'd and promoted with the utmost Vigour imaginable, all Doctrines in so good hands being generally propagated with great Zeal, indefatigable Industry, and wonderful good Management. If they bring in but more *Gold* to enrich the *Golden Calf* already set up in the Mount of the Popish *Horeb*. This I took to be one of the most pernicious and unchristian Principles in the World, to force and compel Men to declare, that they believe what must be *impossible*. They can believe, indeed, if Men are tempted by worldly Profits, good Preferments, to declare and believe contrary to the true Representation of a Thing made to the Understanding. All I can say, is, that such Men for Lucre, Sin against Knowledge (as I said before) and their own Conscience, so God forgive them and Convert them; but no *Wreck*, Popish *Inquisition*, or Religious *Dragooning* can ever force the Understanding to believe what any *Biggotted Masters* or *Executioners* dictate, or command to be believ'd.

CHAP. III.

Of the Notion of Human Soul, as reputed a Substantial Form or Spiritual Substance united to the Body; with the various Opinions of the Learned, concerning its Original and Pre-existence. Together with unsatisfactory the and Insufficient Reasons, given by Great Philosophers, to explain the Nature thereof.

THE Nature of the Soul of Man has long been the *Animorum Cruciatus*, the Vexation of Mind among the Learned; some conceiving it to be one thing, and some another; Whilst all their Learned Disputations about it has been generally so puzzling and intricate, that they have rather ended in a perpetual Cavil, than in true Satisfaction.

The Stoicks conceiv'd, and accordingly defin'd it to be an *hot fiery Blast*, and *Vital Spirit* of the Blood; which agitated by the different Impressions and Objects made

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made on it, form'd suitable Idea's in the Minds of Men, and they acted accordingly. Parallel to this, says the Poet:

*Ignæus est Ollis vigor, & cælestis origo
Seminibus: quantum non noxia corpora tardant
Terreniq; hebetant artus, moribundaq; membra.*
Virg. l. 6. Æn.

Hereby intimating it to be a *Fiery Vigour*, carry'd on in the *Blood*; But this being an Opinion of near Affinity to that of *Galen*, who defin'd it to be a certain Exhalation of the purest Blood, cannot relish with our *Psychomathist*, as being grounded too much on *Materiality*, and consequently a main Obstacle of its *Immortality*; for if it were but a *Fiery Effusion* of the *Vital Spirit*, or an *Exhalation* of the *Purest Blood*, yet both these are *Material*, tho' thin substances, and of a finer Texture; yet *Spirit of Wine*, for Example, is as much a Material Substance as a Stock or Stone, therefore if our *Psychomathist* should grant this, he would no doubt pronounce the whole Frame of Nature to be out of Course, and all the Foundations of Divinity overturn'd; but if any one should ask, why so, I doubt it would be no easy Question to be resolv'd.

Other *Philosophers*, as *Cleanthes*, call'd *Human Soul* an *hot Complexion*, or *Corporal Quality* diffus'd through the whole Body; which is somewhat *Analogous* to

that of *Dinarchus*, who esteem'd it an *Harmony* of the *four Elements*: But these still were *Accidents*, and could not be suppos'd to have any *Existence* without a *Subject*, nor any *Duration* after the *Corruption* of the *Subject*, in which they inharid, and consequently every *Psycho-muthist* must explode such Notions as false and erroneous. *Democritus*, an antient and excellent Philosopher says, *Human Soul* is made up of round *Atoms*, incorporated by *Air* and *Fire*; For having consider'd, that the *swiftest Motions* depend on a round *Figure*, and that the most minute *Atoms* that any thing is resolvable into, will at last be round, as having no *Angles* capable of *Division*, or *Prominences*, which may receive *Collateral Impulses*, from *Occurrent Bodies* to obviate its Motion: And considering perhaps likewise, that nothing in Nature is to any degree so swift as the *Operations* of the *Soul*, he thought fit to define it to consist of round *Atoms*, rather than any other Figure.

Others there are, who call it a *Fieri* Body, as *Leucippus* and *Hipparchus*; but *Critias* and *Anaxiamenes* an *Aerial*; *Hesiod* an *Earthly*; *Zenophon* *Watry* and *Earthy*; but all these terminate in the Word *Body*, which our *Psycho-muthist* will in no wise allow to be appropriated to the *Soul* of *Man*, but wholly inconsistent with it; and consequently gives no more Satisfaction towards the Discovery of the Nature of *Human Soul* than the former did.

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I could here recite several Opinions of other *Philosophers*, who have all center'd in the *Materiality* of Human Soul, and likewise make it appear to be very consonant to the Principles of *Reason* and *Philosophy*; that some of the foremention'd Definitions, or Descriptions of *Human Soul* are not so frivolous and idle, as our *Psychomuthists* imagine; But because I have reserv'd some particular Chapters to explain both what it has been reputed, and also what it ought to be esteem'd, according to *Reason* and *Scripture*, I pretermitt it in this place; *Horace* calls it *Anima Divina Particula*, A particle of *Divine Breath* or *Air*, which come the nearest to the Nature of the Soul of any Definition I have yet mention'd: And *Juvenal*, tho' he doth not say it is a Substance, yet he very finely describes it, *Sat. xv.* where speaking of Compassion, he says;

————— Separat hoc nos
*A grege mutorum, atq; ideo venerabile soli
 Sortiti Ingenium Divinorumque capaces,
 Atque exercentis, capiendisque artibus apti
 Sensum a Cœlesti demissum traximus arce,
 Cujus egent Prona, & Terram spectantia Mundi
 Principio indulgit Communis conditor illis
 Tantum Animas, nobis Animum quoque, —*

And *Virgil*, that *Divine Poet*, has, as it were, describ'd it to us, as the whole Work of Creation. *lib. 6. Æneid.*

*Principio cælum, ac Terras, camposque liquentes,
Lucentemque Globum Lunæ, Titaniaq; Astra
Spiritus intus alit, totamq; infusa per artus
Mens agitat molem, Et magno se corpore miscet.
Inde Humani pecudumq; genus vitæq; volentum
Et quæ marmoreo fert monstra sub æquore Pontus.*

From which Learned and Antient Poets, we may collect a *Doctrine* better than any the latter *Schoolmen* have afforded us; viz. That the Notion of *Human Soul*, as I define it in the following Chapter, to be a *Power*, not *Substance*, is most consonant to the Opinion of our *Forefathers*; for as one calls it, a *Particle of Divine Breath*, the other a *Sense sent from Heaven*, or *Animum*, a *Mind*, not *immaterial Substance* in Man, so the last comes and explains the former by the *Distinction of Spirit and Mind*; for the *Spirit* actuates the Heavens, Earth and Water, Sun and Moon, and call'd by some Authors therefore an *Holystatick Spirit*: and the *Mens* or *Mind*, being a *Thinking, Reasoning Faculty*, actuates all living *Creatures*; For, as I apprehend the Word, *Spiritus* here cannot possibly be apply'd to a *Substantial Soul*, because it relates to *inanimate Beings*, but as it is explain'd, *Gen. Chap. 1. And the Spirit of the Lord moved upon the face of the deep; Made the Sun, Moon, and Stars, and great Whales, &c.* which are actuated by the *Power or Spirit* God implanted in them, call'd by *Esdias*, *Chap. 6. v. 41. The Spirit*

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Spirit of the firmament; upon the second day thou mad'st the Spirit of the Firmament. Then the *Mens*, or Mind came to be produc'd, which was another *Power*, or *Faculty* appropriated only to living Creatures, after that Universal Power of God had exerted it self in all Inanimate Beings.

Thus having recited the Opinions of several *Philosophers* and others, concerning the Original of *Human Soul*, I proceed to show you how insufficient those *Notions* are of it; That the greatest *Philosopher* in the World, I mean *Aristotle*, has deliver'd to us, making it a *Substance* or *Substantial Form*; and his *Commentators* attributing to it *Immateriality* and *Self-Existence* before Man is born, and after he is dead, &c. being the Grounds or Foundation, on which the *Notion* or *Doctrine* of the Soul of Man, as it is now generally receiv'd by all the *Divines* in the World, is built.

In order therefore, the more Nicely to examine into the Nature of the *Soul*, given to us by *Aristotle*, let us enquire into his Definition; together with the *Affections* or *Attributes* by him or his *Commentators* assign'd, as properly belonging to Human Soul. *Anima est Actus Corporis Organici Vitam habentis in Potentia: (i. e.)* The Soul is an Act of an Organical Body, having Life in its Power, which is a Definition of the Soul in general; But as for the Soul of Man, he defines that to be *Id quo vivimus sentimus*,

sentimus, & intelligimus primo: That (or that Substance, as his *Commentators* say) by which we live, perceive, and primarily understand; both which *Definitions*, let us a little bring to the Touch-stone, and we shall find this Great Philosopher giving us a Definition of something that he would explain to us if he could, and that the very Explanation of the Thing renders it more perplext than it was before;

The first is said to be a Definition *a priori*, the latter *a posteriori*.

As the first word *Actus*, call'd in Greek *ἐντελέχεια*, it is also the Genus of *Motus*, as the *Logicians* say; or Motion, intimating, that the general Soul and Motion are the *Same*; and indeed, if we do but consider the whole of the Definition of Motion, as 'tis laid down by *Aristotle*, to be *Actus Entis in Potentia, Quatenus in Potentia*. (i.e.) The Act of a Being in Power, so far as it is in Power, we shall find it to be just such another Riddle as the Definition of the Soul is; and that perhaps the *Philosopher* had made no Distinction of one from the other, in relation to the Life of Man, had not the *Psychomathist-Commentator* wrested his Sense, and pluck'd hard with a New-fangl'd Distinction of *Actus Substantialis & Actus Accidental*, to bring the Philosopher over to his Party; for to compare both together will not be amiss, *Anima: Est actus Corporis Organici Vitam habentis in Potentia Motus: Est Actus Entis [seu Corporis Naturalis]*

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turalis] in potentia [seu *Essentiam habentis* in Potentia] quatenus in Potentia. [quatenus per gradus acquirendos potest esse.]

Now let but any considering Man, rationally weigh with himself what a perplex *Labyrinth* of Terms here are set down, to give us the Explanation of a Thing defin'd, which is properly call'd a Definition: I know the Philosopher here will return a Distinction, and tell me that Motion is an *Act* of a *Potential Being*, or *Being in Power* to be; but the Soul is an *Act* of an *actual Being*: Besides the one being a *Substantial Act*, and the other an *Accidental*, which are *Essential Differences* enough sufficient to distinguish the one from the other.

I have not here time or leisure fully to examine this nice *Philosophical Distinction*; but only therefore at present will refer the whole Controversy to be determin'd by any *Judicious Philosophical Head*, when my *Antagonist* has explain'd,

1. What is an *Act* (denoting *present*) of a Being in Power (denoting *future*) any other than a *present Act* of a future Being. And what *Absurdity* and *Incongruity* in Terms this comprehends, none but one strongly byas'd by *Aristotelian Education*, will not see.

2. Why *Anima*, that is, *Actus Corporis Organici*, and *Motus*, that is, *Actus Corporis Naturalis*, seu *Mobilis*, should by the Philosopher be call'd, a *Substantial Act*, any more than *Motus*, which is the *Act* of a
Substance,

Substance, or *Corporis Naturalis*, seu *Mobilis*, as well as the Soul is *Corporis Organici*.

3. Why the *Corpus Organicum* of Man may not be said *Esse in Potentia*, in like manner, as that of the *Mobile*, seeing the *Philosophers* explain it *Esse in Potentia, Ratione formæ introducenda*. But to take the whole of either, 'tis *certe nodus vindicæ dignus*; Inſomuch, that *Hermolaus Barbarus*, is ſaid to conſult the Devil about the Explanation of the word *ἐντελέχεια*; who return'd him no other Answer, than that it was *Perfectia habi*; A Language, tho' barbarous, yet as fit to the purpoſe, as the *Philosophical* Explications thereof, given by the *Aristotelians*; however to avoid *Logomachy*, or unneceſſary Diſputes, we will allow the Soul to be the firſt Act of an Organical Body, having Life in its Power.

This Definition, the Learned *Commentators*, or *Aristotle* proclaim to be the moſt perfect, becauſe *in Priori*, and conſequently moſt adequate to the Nature of the Thing defin'd, which now, let us bring it to the Teſt a little; The firſt word to be conſider'd in it, is *Actus*, which in reality can be nothing elſe but *Actio*, (tho' *Commentators* will have it to ſignifie ſomething elſe, as I will by and by conſider) which is uſually divided into *Immanentem*, and *Tranſeuntem*; the former denoting an *Act*, or *Action* in the ſame Subject, in which it is as Cogitation, &c. The other a Production of ſomething in a Sub-

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ject different from it self; as the Action of *Fire* or *Water* when it heats it: Now it matters not much to me which way it be interpreted: For be it either, (it is plain that 'tis the *Effect* of some *Cause*, or an Action of some *Agent*; now by the *Definition*, what other *Agent* can be assign'd but the *Corpus Organicum*, or the *Organical Body*? Which, if so, then by the Principles of this Great *Philosopher*, and Reason too, *Human Soul* must be either an *Effect* produc'd by an *Organical Body*, or an *Accident* so produc'd (as *Actio* in both Senses is) or flowing from it; neither of which I am sure our *Psychomathist* will allow; especially, when a separate Being of a *Rational Soul* or *Substantial Form* is granted, not only possible, but that it doth actually so exist after Death: Nor can it be reply'd, that indeed the *Organical Body* may be the Cause of the Sensitive and Vegetative Souls, but not of the Rational; because no such *Distinction* can be allow'd from the *Definition* here laid down; as thus I prove,

Every Soul is the Act of an Organical Body,

But the Soul of Man is a Soul:

Therefore an Act of the Organical Body.

The *Major Proposition* in this *Syllogism*, that only admits of a *Cavill* or *Question*, I prove by the general *Definition* of the Soul, given by *Aristotle*, without any Restriction to any one particular Soul, more than another; therefore the Soul of Man, if an *Act*, can be no other than

an *Act* or *Action* of the *Organical Body*; which must be a very gross *Absurdity* to assert, that *Immaterial Substance* (so call'd) to be the *Effect* or *Emanant Accident*, if you please, of an *Organical Body*: But again, they tell you that it is not only *Actus*, but *Actus primus corporis Organici*; What then? This takes off none of the Arguments, or in the least lessens the Validity of it; For if it be an *Action*, it is still an *Accident*, and the first *Action* of a Man's Life is no less an *Action* than any one else he does, or commits any time after: But another Reports that *Aristotle* means by *Actus primus*, the *Essence* or *Being* of an *Organical Body*, without which that Body would have no *Being* at all.

To which I answer, if this be the Explanation of it, 'tis very odd; such an one as that, I can hardly ever believe that Great Master of Reason hath brought to explain himself by:

First, if so be that be the *Essence* or *Being* of the *Organical Body*, then as soon as that Body has lost such an *Essence*, it must immediately cease to be *Organical*, and be dissolv'd into *Atomes*; but we see a *Cadaver* remains long *Organiz'd* after that Soul or *Essence* is suppos'd to be departed from it, *Ergo*:

But, Secondly, If that Soul be the *Essence* of the Body *Organiz'd*, then that Body and Soul must be the same, for nothing can be distinct from its own *Essence*, *Ergo*; Thirdly,

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Thirdly, If that gives the Organical Body its Being, then that Soul does and may certainly act independant, and without the Assistance of that Body, which is wholly contrary to the *Aristotelian* Doctrine of the Soul, and the Opinion of the *Psychomathist* too; for that which gives another Thing a Being, implies of necessity the Giver of that Being, not only to be *Prior*, but also, that it does in the very giving act independant, and without the assistance of that Body, which receives its *Being* from it.

Fourthly, If that gives the Organical Body a Being distinct from it self, How can it be said to be the Act of an Organical Body? No man calls, for Example, the Heat of the Sun, by which, with Slime, a Matter equivocal, Generation is made (according to *Aristotle's* Principles) an Act of any Insect so produc'd, but rather that Insect by equivocal Generation the Product of Heat and Slime; and this Influence or Heat of the Sun, as its Act can never be esteem'd the Essence, but Efficient Cause of the Insect so produc'd.

Furthermore, let us consider the other Parts of this Definition of the Soul, as applicable to Human Soul, or the Soul of Man: for when we say that the *Organiz'd Body* remains a long time after that Rational Soul or Substance, is suppos'd to be separated from it, the Philosopher is forc'd to recur to his *Forma mixti*, which in respect of the Soul is a *Disposition*,

tion; and when the Soul is introduc'd, *Definit specificare*; and when the Soul is separated from the *Cadaver*, then *incipit specificare* again; and then Corruption begins. *Vid. Adrian. Hereboord*, and other *Aristotelian* Commentators, who add likewise, as I before hinted, that *Aristotle* means *Actus primus substantialis*, as it relates to the Rational Soul; not *Accidental*, explaining himself in the particular instance of Fire. *v. g.* As Heat in Fire is said to be *Actus Primus Accidental*, so Warmth or Calefaction is said to be *Actus secundus Accidental*; and the Form of Fire only *Actus primus substantialis*.

I hope this Philosopher had read *Aristotle* perfectly, and digested him well too; altho' he seems to give me grounds a little to suspect him, because he is not intirely consonant to himself, when he treats about the Soul of Man; for *Lib. Philos. Nat. cap. xi. De Anima*, He tells you that *Anima est Forma, non assistens, sed informans. Et cap. xv. De Anima Rational. est nec Assistens, nec Informans, sed Medie Naturæ, & conditionis inter utramque.* So that what to make of this Soul of Man, I find he was at as great a *Non-plus* as his *Master*; but yet one would certainly think, with all the Labour and Pains he has taken, that this Learned Commentator had made *Aristotle's* Definition of the Soul so plain and easy, as that it would admit of no *Cavil* or *Exception*; and a young *Novice* in Philosophy might as easily

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easily tell you by it what the Soul is, as he can tell his *Eight Parts of Speech*. But let us weigh the Matter well, and I doubt we shall find all a *Jargon*, a meer *Gallimaufry* of Words, and *Trumpery* of *Schoolmen*, so far from giving any Satisfactory Account of the Nature of the Soul, that it leads us into a greater *Labyrinth* than ever we were in before.

For 1. What can any man mean by a *substantial Act*, any more in reality than the Act of Substance, so that if the Soul be the Act of a Substance, what is it any more than an *Accident* still; as *Heat* is an Act of *Fire*, which is abominably absurd.

But 2.dly, The Reply is, he means, the *Essence* of the *Organical Body*. But I have prov'd just now that to be a very *absurd Explanation*, and *Impossible*.

But 3dly, He means a *Substantial Act* or *Form*.

Ans. This is fully answer'd in the Comparison beforemention'd, between that of the *Definition* of *Motion*, and that of the *Soul*; with the Absurdities arising therefrom, to which I refer my Reader: But say withal, that the calling any thing a *substantial Form*, doth not at all give any one a Light into the Nature of the Thing, but rather leaves him more perplex'd to make a further Enquiry for Satisfaction, if possible:

And 2dly, That the Notion of a *substantial Form* is very odd and uncouth;

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espe-

especially, when that Form is in no wise, the Object of the *Exterior senses*, as the Sensitive and Vegetative Souls are no more than the Rational. I know v. g. that *Rotundity* or *Roundness* is the Form of a Globe; and this likewise is the Object of my *Exterior senses*, by this the Globe, *quatenus talis*, has its Being; but this is call'd, forsooth, the *Accidental Form*; Because the Mind of Man must conceive the Matter of this Globe to be antecedently compos'd of some Form, before ever it receiv'd that of the Globe, which must be stil'd its Substantial Form; but why all this Learned Trifling, either to conceive, or explain *Form*, especially a *substantial Form* in *inanimate Beings*? When we plainly see, that *Figure* and *Motion* do evidently demonstrate it easy for a Philosopher, to explain most of all *Phænomena's*, relating to *Animate Beings*, without recurring to the blind Notion of *substantial Forms*. But I shall here launch out too far; let me therefore consider the *Forma mixti*, when it *incipit*, and when it *desinit specificare*.

As to the *Forma mixti*, I take it to be nothing else but the Harmony of the four Elements, as *Dinarchus* defin'd the Soul; which Form, says our Philosopher, is a Disposition in respect of the Rational Soul, and when that is introduc'd, ceases to specify, but is not abolish'd or destroyed; that is, it is not wholly distinguish'd by the *Rational Soul*, as one Contrary is by another; but it ceases to make the Species

of

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of that Body, which before it *inform'd*; and also, as soon as the *substantial Form*, viz. the Rational Soul, beforementioned, to be introduc'd, leaves the Body, the *forma mixti*, re-assumes its Power to specificate again, and by reason of its Composition of different Elements contending with each other, is reduc'd to Corruption.

Now what a troublesome trifling Fatigue is here, to explain to us the Notion of the Duty, as it were, of a *forma mixti*; and with what Tenderneſs too, lest the Rational Soul should any ways be concern'd in this *Corruption*; upon which I make these following Observations;

i. That the Rational Soul introduc'd, takes Supream Power to himself, as well in relation to *Sensation* and *Vegetation*, as also the Dominion over the *Forma mixti*, either to keep these contrary Principles from acting against or jarring with each other, in order to bring a Dissolution or Corruption of the whole, or else to lock and bind them quite, in order to act solely by its self, which gives the Soul a kind of Omnipotent Power to hinder the Elements from acting, as God has ordain'd, to a Tendency (in time) of Corruption, whereby the Life of Man cannot be extended beyond a determinate Number of Years; which Power, if the Soul of Man has, as it is own'd by the *Psychomuthist*, have in it no Principles of Corruption, I cannot conceive how Man upon this Supposition should ever become

Corruptible; for if an Incorruptible Being, endow'd with Reason, free Will, and Power to Act or not Act, &c. can bind and lock up the Principles of Corruption, so as they do not, or cannot act, what can force that *Rational Incorruptible* Being to let go its *Power*, and let those destructive Principles loose, in order to its own Dissolution or Separation from so antient an Habitation, as the Body is conceiv'd to be, nothing certainly but the immediate Power of God himself. Now that God ordains the Soul of every man before *Death*, immediately to let those turbulent Principles loose, in order to a Man's Dissolution, is a pretty Notion, I confess, for any Whymfical Philosopher to broach, but not any Rational Man to believe.

2. I observe that this Notion makes the *Forma mixti* the immediate Subject of the *Rational Soul*; and consequently a Body not organiz'd would be as capable of a Rational Soul as that which is; so that *Forma mixti Organicæ* ought to have been part of the *Definition*, which is a grand Absurdity as well in Expression, as in the Inferences made from such Principles.

3. By the *Forma mixti* not specifying or operating, it is, as it were dead, and revives at the Death of the Person or *Individuum*, which is certainly as much contrary to Sense, as the Popish Sacramental Transubstantiation; for a Man has as much

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much evidence of Sense, as of the Being of a *Forma mixti*, and its operating too, after the Rational Soul is introduc'd (as they call it) as he has of the *Accidents* of *Bread* and *Wine* after the Consecration.

But to dismiss this Subject as soon as I can, I will examine the latter part of the Definition of the Soul, which is this *Vitam habentis in Potentia*, having Life in its Power, that is *Body*, by reason of its being adapted with fit Organs, having a Capacity or Power in it to receive Life: Very good; but what has this to do in the Definition of the Soul: For if it be an *Immaterial Being*, and the *Forma mixti* its immediate Subject, as I have prov'd it so to be, it needs not Organs, for *Immaterial Beings* may, and certainly can Act without the help of Organs; Besides, if the Organiz'd Body, *habet Vitam in Potentia*, wherein consists the Power of the Soul to give Life; by this Definition the Organiz'd Body ought to give Life to the Animal, and not the Soul, as I before urg'd.

Well, but here they rejoyn, that it is a *Potentia passiva*, a Passive Power, which the Organical Body has to receive the Soul into it, by which means it is made the Instrumental Cause of Life: All this I grant; but then this Difficulty returns, that it is forreign to the Nature of an Active Being, such as the Soul is defin'd to be, to be explain'd by a *Passive* Power or Principle; seeing, if that were all, the

Passive Power is as much in the *Mixtum* unorganiz'd, as it is in the *Organiz'd Matter*, and consequently as such, that *Mixtum* would be as capable of reasoning as organiz'd Matter it self, which no body ever yet granted.

Thus I have done with the first *Aristotelian* Definition of a Soul, whereby it plainly appears, that that Great Philosopher having conceiv'd the Soul to be Something, he scarce knew what, endeavour'd by all the Art and Skill he could, to define to us what it was; yet instead of so doing, it seems only to be a Cause manag'd with subtle Artifice and Invention, perplexing us only with Scholastical Terms, and insignificant Explications; but whether these *Idea's* or Conceptions of the Soul were his, or his *Commentators*, I cannot easily determine.

In the next place, I come to consider the Attributes or Proprieties of the Soul, and of them I shall only mention one, relating to *Human Soul*, (*i. e.*) That it is, *Tota in toto, & tota in qualibet parte*, Whole in the whole Body, and whole in every part of the Body; To which I shall return this Remark,

1. That this *Position* makes the Part as big as the whole (as I could prove) contrary to a Mathematical Axiom, *Totum est majus sua parte*.

2. I refer this Sentence here laid down to the Judgment of every considering Man, how the whole can be in the whole, and in every
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every part at the same time; If the whole Substantial Soul be in the *Finger*, how can that whole Substance be in the *Toe* at the same time; Nay how successively, tho' that very Succession were but momentary; for if the Soul were wholly in the *Toe*, then at the same time the other parts of the Body must be dead, (for the Soul is suppos'd to be gone from them for that Moment into the *Toe*) and when the Soul is separate from any part, they must conclude that Part dead: *Ergo*.

Nor will it suffice to say the Soul is virtually every where, in every part of the Body, and that is sufficient, because a virtual presence is really no presence at all, but may be inserted in a *Distinction* I have heard of, viz. A *presential Presence* and an *absential presence*; For a *Form*, that is said essentially to inform every part, must essentially be in every part that it informs; and then we say it is really there. But a *Form* that virtually Acts in every Part, acts as the Sun does by *Light* and *Heat*, given us its *Vertue* or *Influence*, but cannot be said to be essentially on the Earth, no more than the Soul can be said to be wholly in every part of the Body; Therefore I conclude this Propriety of *Human Soul* to be idle and ridiculous.

Another Sort of Philosophers there are, who aiming to tell us the *Original* of *Human Soul*, say; *Infundendo Creatur*, & *creando infunditur*, (i.e.) By being infus'd, it is created, and by being created, it is

That is, it is created and infus'd together; this Position or Invention of the Original of *Human Soul*, seems to contain in it more a *Gingle* than an *Argument*, and to intimate a Confession, that these Philosophers knew not really what to say of its Original, because,

1. Then every Generation must be a new *Creation* of the Soul, which is absurd.

2. Because by being infus'd it's created, &c. hardly bears good Sense relating to any thing else, but that *Monstrous Conception* of the Soul, v. g. If any Liquor be infus'd into another Body, we do not say that the Liquor by being infus'd therein is created, but united rather to that Body to which it was so design'd to be; for the word *Infusion* doth properly relate to *Liquors*, or solids immers'd in *Liquours*, and not to a *substantial Form* united to an *Organicall Body*. But

3. To help on this Proof, if we can a little, and to make good the Doctrine of *Infundendo Creatur* or *Generatur*; if they will without a strict and nice Examination of the Word *Infusion*, whether Sense or Nonsense, as apply'd to a *substantial Form*, we will use the word united, and then it will be, it is united by being created or generated, or it is created or generated by being united v. g. to the Body; As for example, a Seed by being united to the *Earth* produces a Plant, and by producing a Plant, is united to the *Earth*.

Now

Now I think I have made this *Objection* as strong as it can be, but even this is too weak to convince: For the bare union of the Soul to the Body, supposing two distinct Substances, doth not create a Soul in the Body, no more than the union of the Seed to the Earth creates a *New Seed*; but if you will rightly speak, there Results, a *Tertium Quid*, a third Thing from this Union, viz. a living Body, as there doth a *Living Plant* from the Seed and the Earth. Therefore this Notion likewise of the Soul's being created by being Infus'd, &c. is absurd, and also ridiculous.

4. If the Soul be infus'd, it must be at the Conception, or immediately after Conception; If at the Conception I do not see how any the acuteſt Philoſopher whatever can answer, why *Abortives* totally periſh, (*i. e.*) both as to Body and Soul too, for becauſe they once liv'd, they muſt have a Soul, according to the Doctrine of the *Psychomuthiſts*. Tho' ſome indeed are of a contrary Opinion, and do hold that the Souls of *Abortives* go to *Heaven*, as well as thoſe of *Infants* of more mature Age, notwithstanding the current of the Scriptures ſeem to infer plainly, that *Abortives* wholly periſh. *Job 3. v. 16. Why died I not in the Womb? &c. As an hidden untimely Birth I had not been, as Infants which never ſaw light.* And again, *Job x. Wherefore then haſt thou brought me forth out of the Womb? Oh! that I had given up the Ghoſt, and no Eye had ſeen me:*

I should have been as though I had not been, I shou'd have been carry'd from the Womb to the Grave. Now these words, *To be as if he had not been, as an hidden untimely Birth,* are generally explain'd by most Commentators to signify to perish utterly, and to have been as if he not made one amongst Mankind, indeed to be Nothing, as really *Abortives* are, tho' it is a strong Argument against the *Psychomathists* how to answer the *Objection*.

Again, if the Soul be infus'd immediately after Conception perfected, then Man before compleated, I mean before that inorganiz'd Matter, of which Man is to be compos'd, must live before a Rational Soul is introduc'd, which is not only contrary to their own Principles, which say, if an *Embrio* live, he must have a Rational Soul, but also it argues the Soul's Pre-existence somewhere waiting for *Infusion*; or, that God at the particular Minute of *Organization* creates a new Soul, and unites it to the Body, both which are too absurd Tenents to need any more Confutation to a Wise Man, than bare recital of them.

Concerning the second Definition of *Human Soul* by *Aristotle*, I shall have occasion to speak in another place.

I do not think it very material, having examin'd the Notion of *Human Soul*, according to that Great Master of Philosophy, *Aristotle*, to insert, and examine the Opinions of divers Learned Men concerning

cerning the Seat of it. One places it in the Mouth of the Stomach, Another in the Brain, or *Glandula pinealis* of it; A third in the Heart, &c. But seeing all these Opinions, if we allow it to be an *Immaterial, and universally-active Spirit*, or Substance in the Body, do circumscribe it to one particular Point, or Part; They ought to be look'd upon only as Philosophical Perplexities, or Romantick Assertions. So I leave these Nice Subtleties to be examin'd by more curious Inquisitors of such Mysterious Truths, and content myself at present to enquire, what Being *Human Soul*, (supposing it a Distinct Substance from the Body) had before it came into the *Habitation* of the same? And whether it had any Being at all?

Some Whymfical Philosophers have conceiv'd, That there is a *Repository* of Souls somewhere in the Universe, out of which when any Person is Born, a Soul is taken to inform that Person so generated. And all this they have invented to avoid that *absurd Notion*, as they imagine, of Man's generating the Soul, and Body, or whole Man. But upon what Grounds they should form to themselves such an *imaginary space* to receive Souls into, or take them out thence to inform and actuate Bodies here below, I cannot tell, and I do presume no man can rationally believe any such place, for these following Reasons.

1. Because

1. Because neither from the Scriptures, Orthodox Fathers, or Church-Historians, as far as my Knowledge of them extends, doth it appear, that there was any such Belief of a *Repository* for Souls in the Primitive Church, tho' they accounted them distinct Spiritual Substances from the Body; And Part of that Church do now believe, that there is a Place to receive them when separated from the Body. This I assert only according to my own Knowledge of the Best, and most Genuine sort of Writers, and I presume those who know abundantly more than I do, and are far more conversant in the Fathers and Church Histories than I pretend to be, will confirm the same. And as for the Fabulous Romantic Stories of Ignorant Times, who have wrote strange, prodigious Tenents in *Religion* very oft, they have no Authority with me; Therefore, if at any time such Men as these have broach'd such miraculous, unaccountable Opinions, let them be blotted out of the Class of Fathers, or Historians, and inserted amongst the Religious Romancers.

2. Because such a Place or Repository of Souls Pre-existent, seems to restrain or limit the Power of an Omnipotent Creator; as if at the first Creation God had exhausted his Power at once, and laid up the Stores of Souls to actuate Bodies as they were generated, according to their Succession in future Times. But to say
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this of God, I think would be an unparalleled piece of Wickedness and Prophaness. For the same Power that said, *Let there be light*, and it was so, which the Learned *Longinus* esteems a Rhetorical Demonstration of Omnipotence; Be there a Soul Generated with the Body, and undoubtedly it would be so.

3. Because Souls Pre-existent must be actual subsisting Forms, as free, and as independent as we conceive *Angels* and Spirits to be, which was never yet allowed of by either *Antient* or *Modern Writers*, I mean, as to their Self-subsisting before their *Union* with the Body. Because,

1. They all agreed, both Divines and Philosophers, That the Soul of Man, and Angels or Spirits were two distinct *Beings*, or rather two different Orders of *Beings*, created by God Almighty for different Ends and Purposes; He never constituting the one to be Ministring Spirits that we read of, as he doth the other. Upon which account *Aristotle* seems to make them in his Class of Substance, of a quite different Species, placing the one under *Substantia Immaterialis*, and the other under *Animal*.

2. Because it seems no wise consonant to Reason, to suppose separate Souls to exist so many hundred, nay perhaps thousands Years before that Body or those Bodies are form'd, which God Almighty has design'd they should inform; for what is this but to imagine so many created idle,

idle, useless *Beings* in the Universe, waiting, we know not why, or wherefore, to be introduc'd into the receptacle of the *Body*. Such Chimera's, I confess, some Men may imagine, and devise, but they are fitter for a *Romance*, than to be confuted by *solid Reasoning*.

3. Because most *Writers*, who hold the Notion of a Spiritual Substance united to the *Body*, generally agree that the *Body* is a Prison of the Soul, a Clog, or Load that weighs it down from soaring upward, and aspiring towards *Heaven*, its Center at which it aims. Now if the Souls of Men are somewhere *pre-existent*, it seems to imply them to be a State of Sin before united to the *Body*, for which the Punishment assign'd them by God Almighty is to enter into some *Body*, like the feign'd Story of *Belphegor* in *Machiavel*, and to be for some time imprison'd in it, bear the Clogs and Load of *Human Infirmities*, &c. but what an idle Supposition this is, I leave all Sober Men to judge.

I shall not trouble my self to add any more *Arguments*, to show upon what a *sandy Foundation* this *Doctrine* is built, because I question not but the *Ridiculousness* of the Supposition, is Argument enough amongst *Wise Men* to confute it self.

Having thus far examin'd how *insignificant* the Notion is, which the Great Philosopher of *Mankind* has form'd, or devised to explicate the *Nature* of *Human Soul*,

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Soul, how unsatisfactory it proves to discover its *Essence*, what idle and trivial *Distinctions* they are forc'd to coyn and invent to support their Doctrines, who assert Man to consist of a Spiritual Substance united to his *Body*, &c.

I will proceed in the next place to lay down, and explain what is the True Notion of Human Soul.

But before I dismiss this head, I cannot in silence pass by the Opinion of some *Learned Men* of later Ages, who being strangely bigotted to the Belief of *Apparitions* and the Souls of Men raised from the Grave, very frequently terrifying the *Living*, have devised, or invented an *Astral* or *Sydereal* Spirit in Man, not *immaterial*, but *Corporeal*, compos'd of *Air* and *Fire*, which after Death returneth into its Sepulchre of *Air*, and in Time is also consum'd; But requireth a longer time than the Body, in regard it consisteth of more pure *Elements*, and this *Astral* Spirit hath, say they, a duration proportionate to the Purity or Impurity it bears. This is that Spirit that carrieth along with it the *Thoughts*, *Cogitations*, *Desires* and *Imaginations*, that were impress'd upon the Mind at the Time of Death: This is that Spirit (not the Soul that resteth in the hands of the Lord) that appeareth unto the *Living*, that is usually conversant in those Places, and Negotiations the *Living* delighted in when on Earth, &c. with a thousand more Properties

ties assign'd unto it by *Paracelsus*, *Jacob Behmen*, and most the *Platonists*, and is by the Schools commonly call'd the Sensitive Soul, so that Man hereby is compos'd of three Parts, *viz.* Soul properly so call'd, Spirit and Body, the latter two, *Mortal*, but the other, *Immortal*. What grounds these Learned Gentlemen have for this their Opinion; especially as *Magisterial Paracelsus* describes, the Attributes or Qualifications of this *Sydereal Spirit*, I must confess, I do not see, or can comprehend. The Learned Mr. *Webster*, in his Treatise of suppos'd *Witchcraft*, labours very much, *cap.* 16. to prove this Opinion by Philosophy and Scripture; what he urges from Philosophy, bears no great weight, and what he presses from. *1 Thes. cap. 5. v. 23. I pray God your whole Spirit, and Soul, and Body be preserv'd blameless unto the coming of our Lord*, I will answer in its due place, it being recited amongst the Objections against this my Opinion. But this I find in handling the Point of *Corporeity* and *Incorporeity* of *Angels*. That He says, *cap. x.* I do here (says he) once for all exclude, and except forth of our Discourse the Rational Soul,

1. Because it had a peculiar Creation.
2. Because *Solomon* the Wisest of Men made it a Question. *Eccles. 3. 21.*
3. Because it is safer to believe the Nature of the Soul to be according to the *Analogy of Faith*, and the concurrent Opinion

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pinion of the Learned, than to sift such a deep Question by our weak Understanding and Reason, whereby it is plain, tho' he was and is of the Opinion of the Corporeity of *Angels*, yet the Nature of *Human Soul* puzzl'd him to explain it, so that he desires to be excus'd in that Point. And again, tho' he obstinately maintains this Opinion of the Appearance of an *Astral Spirit*, or *Sydereal Body* of Persons deceased, *cap. 16.* yet again, *cap. 8.* He says, because this Tenent is not of much Antiquity, nor hath many Assertors of it; and also, that because it taketh that for an *Hypotheses*, viz. That there are three Parts in Man, the *Body*, *Soul* and *Spirit*; And that the Soul goeth immediately after Death, either to Heaven, or Hell, the Body to the Grave; and that the Spirit doth for a certain Time after Death wander in the Air, and may by a certain kind of Art be brought to appear visibly, and to give Answers to all things that it knew *Living*, which as yet hath never been sufficiently prov'd; therefore I will pass it over here. So that upon the whole, we may conclude, that he urges such a Doctrine, rather to show his Learning, than in hopes to find any Abettors of it. But to proceed on now to treat of the true Notion and Nature of *Human Soul*, as it ought to be apprehended and believ'd.

CHAP. IV.

*Of the true Notion of Human Soul,
and what ought to be esteem'd
the most Rational Idea thereof.*

IF I approve of, or concur in the Opinion of the Learned Mr. *Hobbs*, of *Malmſbury*, that it is a very odd Notion to call any created Being an *Immaterial Substance*; I know I ſhall be receiv'd upon the very account of his Name, both with Censure and Prejudice; yet, that there are *Spiritual Beings*, whose conſtituent Parts (as I may ſo call them, in order to be the more plainly underſtood, without any Philoſophical Cavil about the word Part) are very difficult to be comprehended by our weak Underſtandings, I make no more doubt of than that there is a *Sun*, and *Moon* in the *Firmament*. Altho' again, I muſt plainly declare, that my Sentiments differ very much from the Learned Dr. *Hen. More*, who tells us that the Notion of Spirit is as eaſy to be comprehended, as that of Matter. Now, whereas he ſays, that the Notion of Spirit is as eaſy a Notion as any other
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whatsoever, it is in some Sense granted, but it is not at all to the Purpose: For our *Inquiry* is not of the *facility* of a Notion, but of the *Verity* of it, that is, of the *Congruity* and *adequation* of the Notion, and the Thing from whence it is taken, otherwise, tho' the Notion be easy, yet without an adequate *Congruity* to the Thing it is meerly false; Besides the contrary Tenent our blessed Saviour seems to confirm, when he solicited the different Disciple. *Luk. 24. v. 39. Behold my Hands and my Feet, that it is I my self; handle me, and see, for a Spirit hath not Flesh and Bones, as ye see me have;* Plainly implying, that what was visible to the Eye, and an Object of the *Touch*, being two of the exterior Senses, was more capable of being understood, than a Spirit, whose *Nature* and *Essence* was properly the Object of the Understanding only: But seeing I have nam'd Mr. *Hobbs*, I am very sensible, as I said just now, that I shall incur the Censure of many, and be receiv'd with Prejudice by most; however, I must bear all with Patience, seeing I resolv'd at first to lay aside all Prejudice and Prepossession whatever; and I do declare, that Mr. *Hobbs* is no more to me than any other Man; for had any other said what he did, tho' perhaps not so Learned, or so able to turn, and wrest the Sense and Meaning of the Scripture, as he was, I should as soon have assented to his Opinion, as to

Mr. *Hobbs*, if upon a long and serious Examination with an unbyass'd Judgment, I found it to be true, or at least believ'd it to be so; it is an old Saying, *Amicus Plato, amicus Aristoteles, sed magis amica veritas*; All Learned Men I love and honour; but it is not their Character, but Truth that influences me. I must confess, I have been bred up with the Notion of an *Immaterial* and *Immortal Soul*, or Substance existing in Man, which was the first Principle or Mover of all his Actions, and that without such an immaterial Substance, it was impossible for Man to perform those Noble Operations he doth; and one should have thought him little less than an Atheist, that durst assert the Contrary: But having been taught by the Learned Dr. *Brown*, not to owe my Religion to my *Font*, I made it my Business as I came to riper Years, to examine into the Principles or true Foundations of my Belief, and resolv'd to stick firmly and adhere closely to such as I found unquestionably good, and not derogatory to *Religion*, and to reject those I had originally imbib'd without Judgment, Examination or Deliberation.

Now the Notion of an *Immaterial*, *Immortal Substantial Being* in Man, or Soul, was one of those Principles I had by Education so imbib'd, and having thought fit more strictly to enquire into the Reasons or Foundation of this *Belief*, I find it to be only an *Opinion* deriv'd down

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to Posterity, as it were, upon Trust, especially in the *Romish Church*, who makes such Secular Advantages by it, as I else where demonstratively show you, when I treat of the Original of this Opinion; Indeed I have read that there are some Writers, referring themselves to an anti-ent Chronicle of *England*, do say, That King *Druis* establish'd a Sect of Philosophers, call'd *Druides*, or *Priests* of *Druis*, who, the better to encourage his Subjects without Dread of Death to fight his Battles, taught them, that they had *Immortal Souls* not subject to Death, which should survive them, and be conducted into some Place of very great Pleasure and Happiness, if they died in Battle; This is a Doctrine taught by the *Mahometans* at this day, promising all Soldiers who die in Battle a future Place, full of Sensual Pleasure and Delight, to extimulate their Courage, and heighten their Zeal for the Cause they undertake. But these grounds of the Framing an Immaterial, Immortal Soul in Man, I look upon to be idle and fabulous, and conceive it rather to be the Consent and Doctrine of the Philosophers in general Preaching, that Virtue was to be rewarded, and Vice punish'd; and when they usually saw good Men to die untimely Deaths, and unrewarded too, being ignorant of a Resurrection, taught their Scholars, that Men's Souls after Death, remain'd alive to receive the same (*i. e.*) Good Men Rewards,

wards, and ill Men Punishments. Such a Doctrine, I must confess, affords us a good Argument for the Proof of a general Resurrection, or Day of Judgment; and in those Times of Ignorance, was very material to solve that Objection, which puzzl'd, even *David* himself, when he saw the *Wicked* in Prosperity, and that they were not punish'd like other Men, *Psal.* 73. v. 5. That these prosper'd and increas'd in Riches. *ver.* 12. *So that he had washed his hands in vain, &c.* The inequality of Rewards and Punishments in this World, being such a grand Stumbling Block to the Philosopher's Doctrine of Virtue being rewarded, and Vice punish'd, that being ignorant of a Resurrection, as I said before, without the figment of an Immortal Substantial Soul; capable of both after Death, they were not able to defend and support it.

Thus I dare aver this Doctrine or Opinion to have took its Rise or Original from them, and deriv'd down to the Primitive Christians (who, as I hinted before *cap.* 2.) as it must be confess'd on all hands were Zealous and Pious, and imbib'd all Notions relating to *Religion* with great Eagerness and Devotion, at least whatever seem'd to favour the Doctrines they had been taught; not so much enquiring into the Truth of those Principles of Philosophy, which *Heathens* had wrote relating to nice, subtle and learned Points, but willing rather to believe with-
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out much Questions, all such Points as had any reference to *Religion*; this will manifestly appear to any one, who shall take the Pains to read and compare the Antient Fathers, where he will very often find the *πίστεύειν*, or *Credere* to be the common Solution to all the difficult and knotty Points in Religion; insomuch, that St. *Augustine* is said to believe the *Unity* of the *Trinity*, *quia impossibile*; a Reason to me, I must confess of no Validity at all. Now these Primitive Christians having been taught by the Gospel, that there would be a general Resurrection of Just and Unjust, and that they who were wicked in this Life, should at the day of Judgment be call'd to Account, and punish'd for the same, and all good Men be Rewarded for their good Works; as the Antient Philosophers before them had strenuously asserted and maintain'd; It was an easy Lapse for them to follow the Steps of the Philosophers, tho' they Erroneously believ'd, and be perswaded to think Man compounded of an *Immaterial Substance* (a plain Philosophical Expression) and a Body distinct in its own Nature, tho' both united now in *Living Man*.

Again, when these good pious Christians had receiv'd the Notion of an *Immaterial Substance*, and that the Soul of Man was such, it was a plain Inference that the same Being must also in his own Nature be immortal from the beginning,

Immortality being such a Natural Consequence amongst the *Philosophers* of *Immateriality*; thus the Notion of an *immaterial Substance* distinct from the *Body* the *Philosophers* taught, was the first Principles of Error; therefore it is no wonder, if in those ignorant good times, for want of a strict Examination in the Nature of Man, that Error was propagated with the Principles of *Religion*, it being tho' erroneous, a very good Motive, or Incentive to the Obedience of Christ, to feign an immaterial spiritual Substance in *Man* which must suffer or be rewarded, according as the whole Man had acted in this Life; but now seeing the light of Truth shines clearer, and there seems no necessity to frame such an Idea of an *immaterial, immortal, distinct Being* in Man, but rather the contrary, seeing such wicked Advantages are made by it, and the Tenour of the Holy Scriptures rather oppose, than establish such a Doctrine, as will appear in the following Chapters; I cannot see why any Rational Man should embrace it.

Now after the Piety of the *Primitive Christians* began by *secular Interest* to be perverted, and the Ambition of crafty Prelates grew so high, as to require to be supported in Grandeur and State; Then it became convenient to propagate this Doctrine to the height, upon which every *Romanist* approv'd it, lest by questioning he should not only be esteem'd *Atheistical*, but incur also the Censure of that

that Church, whose Coercive Power we know, has been a very strong Motive to enforce Belief, and make the Profolyte rest quietly under it, be it right or wrong; This, I am very confident, is the true Foundation of Propagating and continuing this Doctrine in the *Romish Church*, by which means the Grandeur thereof is much supported by Persons dying, and bequeathing vast Sums for *Legacies* to the Church, to pray for their Souls out of Purgatory, &c. as I before hinted.

Having thus stated the True and Genuine Original of the Soul's *Immaterial Substantiality*, as it is conceiv'd distinct in Man, and immediately after Death *immortal*. I proceed in the next Place to declare, what Sentiments I conceive, of the true Essence of *Human Soul*, and what I presume to be the most Rational Idea thereof; In order therefore to make things as clear as I can, I will explain,

1. What I mean by *Human Soul*.

2dly, What is meant by Life, and enquire whether they are not meant the same, according to the true Intent of the Scriptures.

3dly, What is imply'd in the word Understanding, or *Mens* with the particular, and Principal Operation thereunto belonging; That is, Reason or Ratiocination. Of these in their Order:

First, therefore I define what I call the Soul, according to its Origin: Thus, *Anima est Afflatus originaliter Insensibili Materia*

ria Divinitus infusus, quo Eadem vivit, sentit, & Ratiocinatur; The Soul is a Breath originally infus'd by God into insensible Matter, by which it lives and exerts Sense and Reason.

Now because this *Definition* is form'd in respect of the Original of the Soul of all Creatures, and particularly Man, at the first Creation, I will presume to add another in relation to the Continuation of that *Afflatus*, which gives another Denomination to the word Soul, but is not really distinguish'd from it, being generally call'd *Vita*, or Life; and by me defin'd to be *Actus primarius Materiae seminalis originaliter Afflatus continuatus*: That is,

2. The first or primary Act of Seminal Matter, originally breath'd on, continued, 3dly, *Mens, five Intellectus; est Facultas Cogitativa Ratiocinans*: (i. e.) The Mind, or Understanding, is a thinking, reasoning Faculty: These being the three grand Principles or Powers by which every living Creature is what he is, and by which likewise Man is in a most eminent degree of Perfection distinguish'd from Beasts, I will examine every part of each *Definition* separately, in order to make a clear and full Illustration, if possible, of every thing here defin'd. And,

1. *Anima* the Soul, is said to be an *Afflatus*, Breath or Active Power (for I do not take it to be the common Air or Breath from our Lungs; because it is apparent that *Embrio's* live before they breath)

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breath), as it's often us'd to signify in Scripture, call'd in *Latin*, *Spiritus*, or Spirit, as relating to the Power of God; it is said, *Job* 33. v. 4. and *Job* 34. cap. ver. 10. vid. *The Spirit of God hath made me, and the Breath [Power] of the Almighty hath given me Life*; and in another place, *The Breath of the Nostrils of the Lord shall consume the Wicked*. *Job*. cap. 4. ver. 9. Again, *By the Word of God were the Heavens made, and all the Host of them by the Breath of his mouth*. *Psal.* 33. v. 6. All which, and the like Expressions certainly can relate to nothing but the Omnipotent Power of God, signified here by the word *Breath*; And as it denotes Power in God Almighty, so does it very frequently signify a Power implanted in Man, call'd in Scripture, *Spirit*, and relating to Man's Creation, stil'd *The Spirit or Breath of Life*; and because it is call'd *The Breath of Life*, what Rational Man can possibly conclude from thence, that God gave man, by breathing into him, a Spiritual Substance? How comes *Breath of Life* to signify a Soul consisting of Spiritual Substantiality? To speak in the Language of the *Metaphysicians*; What is it any more than, God made dead Matter or Material Man (*i.e.*) Man with his exterior Shape to become a *living Soul* or *living Creature*; and indeed it would be an absurd Supposition to suppose, that God convey'd into him a Spiritual Substance by his Nostrils, or thorough

rough his Nostrils, because God breath'd into Men's Nostrils the Breath of Life: But because I shall have occasion to speak more fully to this Point in another Chapter, I pass on to the Second Part in this Definition, to shew the Subject into which this *Afflatus* or Power (for so I presume to call it) was convey'd, That is,

2. *Insensili Materia*, to Insensible Matter; this Part of the Definition requires no great difficulty of Explanation: For that Man was an. insensible Lump before the Breath of Life enter'd into him, is a Question beyond all doubt, as *Esdra*s expresses it: *Thou gavest a Body unto Adam without Soul [Life] which was the Workmanship of thy Hands, and didst breath into him the Breath of Life, and he was made living before thee.* 2 *Esdra*s cap. 3. ver. 5. Besides, that it came by the immediate Power of God [*Divinitus infusus*] and therefore call'd sometimes, *The breath of the Lord*, as *Job* 17. ver. 3. *Whilst my Breath is in me, and the Spirit of God is in my Nostrils*, requires as little explanation as the former. But,

3dly, The next thing I have to consider is, *Quo Eadem Materia vivit*, by which that Matter which was insensible before, lives; This is the Specific difference, which makes the Definition compleat, and may be therefore term'd a quickning Power, or such a Power as made Man a *Living Creature*, where by the by, I wou'd have my Reader to observe, that by Power,

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er, I mean an Active Power, call'd emphatically in the other *Definition Actus primarius*, &c. of Seminal Matter, &c. which was the immediate result of God's Power implanted in Inanimate Earth: By this, this *Affatus* is distinguish'd from that which inspir'd the Prophets and Holy Pen-Men of old, they by it not receiving Life, unless we call it so Analogically; That is, Spiritual Life by Inspiration of the Holy Ghost, which all the Prophets and Apostles too, seem'd to have when they were able to speak all Languages, as if they had originally learn'd them to fore-tell things to come, as certain as if they had been actually present, &c. This St. Paul calls Gift. 1 Cor. cap. 1. ver. 7. and cap. 13. ver. 2. *Tho' I had the gift of Propheſie, and underſtand all Myſteries, and all Knowledge, &c. and cap. 12. He expreſſes how this Gift comes from the Spirit or Holy Ghost, ver. 8, 9, 10, 11. For to one is given by the Spirit the Word of Wiſdom; To another the Word of Knowledge by the ſame Spirit; To another Faith by the ſame Spirit; To another the Gifts of healing by the ſame Spirit; To another working of Miracles; To another Propheſie; To another diſcerning of Spirits; To another divers kind of Tongues; To another Interpretation of Tongues: but all theſe worketh one and the ſelf-ſame Spirit. By which it is manifeſtly plain, there is a True Genus and Differentia made by that ſufficient Diſtinction between the Affatus*
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Vivificans, that Quickening Power, giving Life or enlivening the *Inanimate Lump*, and that of the Holy Ghost working those miraculous Effects by *Inspiration*.

I know I shall here have the *Aristotelian* Philosopher, who divides *all things* into Substance and Accidents, rise up against me, objecting, that according to my Notion, I make the Soul of Man and Beasts too, to be but an Accident, and consequently liable to all those Absurdities the Nature of an Accident brings on it, *viz. Adesse vel abesse sine subjecti interitu*. To be in a Subject, or taken from it without the destruction of the said Subject, &c. To which I answer; What if I do make it an Accident? I may sure be permitted to rank it amongst such as they call *Accidentia inseparabilia*, Inseparable Accidents; or, *Proprietates quarto modo*, as the *Logicians* speak, like Risibility in Man, none of which can be absent from the Subject, but that the said Subject must perish, and they are only distinguishable from the Subject by Conception, in which they inhære.

Now if the Soul or Life, for I account no distinction from each other, be inseparable from Living Man, as it is impossible to deny, then what Absurdity can there appear in ranking it amongst the Number of Inseparable Accidents.

This I think, is a very sufficient Answer to any *Aristotelian*, it being a piercing him with a Dart out of his own Quiver.

Now

Now all these difficult Perplexities about the Notion of the Soul of Man, I judge to arise and proceed from Men's careless Esteem and Valuation of Life, both as to its Beginning and End; whereas, did they consider rightly what Life was, what a wonderful Beginning it had, by the hand of an Omnipotent Power, created, as it were, with Deliberation, in dead Matter, that Life in the Day of the Resurrection (not a Substantial Soul) will be the Cement, as it were, of all the scatter'd and disunited Parts of the moulder'd and corrupted Body; as the Mother in the *Maccabees*, says to her Children suffering Martyrdom; *Doubtless the Creator of the World will give you Breath and Life again, as ye regard not your selves for his Laws sake*, 2 Mac. cap. 7. ver. 23. which Life they own'd would not be given to their Tormentor, ver. 14, For the Martyr had hope from God to be rais'd again; *But as for thee, Thou shalt have no Resurrection to Life: and finally, that Life everlasting is the promis'd Reward to the Righteous. When the Dead shall hear the Voice of the Son of God (who is the Resurrection and the Life. cap. 11. ver. 25.) And they that hear shall live. Joh. cap. 5. ver. 25.* I say, if the Value and Great Price of Life were rightly estimated, we shou'd quickly discard that Notion of an immaterial substantial Soul: But I forbear to speak any more here on this Point, because

cause I shall have an occasion more fully to treat about it in another place.

4thly, The last Part of the *Definition* is, *Sentit & Ratiocinatur*, which I have Translated, exerts Sense and Reason, where by the Word Sense, I mean Sensation, and by reason the Act of Reason, call'd Reasoning or Ratiocination; for it is demonstratively plain, that in order of Degree, as soon as Life or Soul was implanted in Matter, the next thing conceivable to be the Product of that Life, must be Sense or Sensation, for an Animal must in priority of Nature be sensible, before he can be call'd Rational; Therefore the Chain must run thus:

1st. Life. 2dly, Sense. 3dly, Reason; And because there is now nothing left in this *Definition* to be explain'd, or, as it were commented upon, but the word *Reason* or *Ratiocination*; all the other Parts being made plain and easie (I hope) to be understood by every Reader, I do not confine my self to the Logical *Definition* of *Ratiocination*, or *Discursus*, as 'tis said to be, *Collectio unius ex altero*; A gathering or collecting one thing from another, in order to discover the Truth of Falsity, Goodness or Badness of a Thing; but I consider it here as it is the immediate Act of the Understanding, or Mind of every Living Creature, not limiting it to Man, who is able by the Perfection of his Nature to lay down solid Principles, and make close and pertinent

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tinent Deductions from the same, but extending it also to Brutes, for it is evidently plain they have a *Mens* or Understanding, tho' they exercise the Operations thereof, not to the degree and perfection as Man doth Reasoning, therefore I define to be thus: *Operatio seu Impetus Intellectus quo unumquodque Animal per diversa media judicata ad propositum finem obtinendum stimulat.* That is, Reasoning is an Operation, or *Impetus* of the Understanding or Mind, by which every Animal is excited to obtain by divers ways the End he proposes to himself, according to the best of his Judgment. This Definition or Description, I must confess, I know a great many will Cavil at, because I make Reasoning not to be the sole Act of Man, but of every Animal in a lesser degree, it being in my Judgment, a Propriety that necessarily follows Life and Sensation, and not to be center'd, as I know upon any rational Grounds, by any Restriction in man only, as I will endeavour in its due place to make appear, because I consider the Notion of Reason or Reasoning, as contradistinct to Natural Principles, or Principles purely Natural, for what others attribute to Natural instinct, that I call Natural Reasoning (others Natural Knowledge) because all living Creatures that we see, seem to propose some End of their Actions, and by different Ways, endeavour to obtain it; but those Beings that

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act by Principles purely Natural, act always the same way, propose no end at all, nor have any variation of Action, as the Tendency to the Center is the end of heavy Bodies, Fluids to an Horizontal Plain, &c. For having laid it down, and I presume sufficiently prov'd it too, that Reason or Reasoning is the immediate Result of Life (the words Natural Instinct giving us not the least Light to comprehend any Philosophical Truth) I can by no means admit Trees or Plants to have what we properly call Life in them; and consequently no Natural Reasoning tending to any propos'd End or Design.

Now as there is such a Thing as Natural Reasoning simply the result of Life, so is there acquir'd Reasoning the result of Life, Education and Conversation which I take to be most eminent, and conspicuous in Man, tho' some Brutes by their Docility demonstrate oft-times prodigious Signs of Reason, perfected to a very considerable degree, I know my Learned Reader will be apt to return, that this is a Distinction of my own making, and what I call Natural Reasoning, is but the Product of a Sensitive Soul or Natural Appetite. Very good; but to this I answer.

That the Notion of a Sensitive Soul, as it is usually defin'd by Philosophers, is as dark in the Meaning as that of Natural Instinct, if rightly consider'd of,

I have prov'd Chap. 6. And as for Natural Appetite, that will not amount to Natural Reasoning, because it seems to be a Consequent of it rather than the thing it self, Natural Appetite being the very Inclination or Tendency, (denoting the Act of) every living Creature to the Object, after Natural Reason has adjudg'd it to be Appetibile or Desirable v.g. A Brute, when he has adjudg'd, or esteems this Thing to be avoided, because dangerous; That to be coveted or desir'd, because agreeable to a Living Nature, by the bent or strong Inclination of Mind or Fancie [his Natural Appetite] that Creature is carried on to obtain his End by such Mediums as appear to him most eligible, to avoid the impending Danger, or embrace the seeming Good; therefore there seems a manifest Distinction between Natural Reasoning and Natural Appetite.

The second Grand Definition here mention'd, is that of Life, being in reality the same with the former, &c. distinguish'd only, as I said before, by a different Relation, one in respect of its Original, and the other its Continuation, stil'd therefore *Actus Primarius Materiae seminalis Originaliter afflatus, continuatus.*

The first or primary Act of Seminal Matter originally breath'd on, continu'd. Now this I dare aver, and nothing but this to be properly the Soul of Man, according to which Definition, I make these following Observations: H 2 1. I

1. I mention *Materia Seminalis*, or Seminal Matter, to denote its Inherence in the Subject, as well as dependence thereon, in respect of all Operations; For a Capacity in the Subject must undoubtedly be requir'd to facilitate, and make regular and perfect all its Operations, especially when I fly not to the help of an Immaterial Substance, or Agent to assist the Subject in those Actions it is to perform: As for Example, a round Figure not Triangular, must be requir'd to facilitate the Motion of a Bowl, if it must attain its End by Velocity or Swift-ness: God made the Subject capable at the beginning, and gave it a Power to produce its like; that is, Living Creatures to produce Living Creatures, and convey original Life in the Vehicle of Seminal Matter from Generation to Generation. And as this Power, (call it Soul if you please) was first created by God, and implanted in Matter by his Almighty hand, so I do not see how it any ways derogates from the Honour of Omnipotence to give Inanimate Matter life, by a Power infus'd into Matter, or how it more denotes God's Supream Perfection to make a substantial Soul, by its union to the Body give Life to Man; nay in some measure it is an Argument *fortiori*, to demonstrate the Power of an Omnipotent Creator, to do it the way I conceive he did, than that the *Psychomathist* has invented; For to make an immaterial spiritual

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spiritual Being, whose very Notion implies Activity to be the Principal of all Operations in Man, is far more easily conceivable to be done, than to create an active Power in dull heavy and unactive Matter, by which it is enabled to perform all those Noble Operations it doth; Thus instead of a Reflection or Derogation to an Omnipotent Agent, it is rather a magnifying his Power, that he is able to make Accidents (to speak Philosophically) that is Life or Motion, with Sensation to distinguish it from meer Motion, to execute such Operations, as others conceiv'd impossible to be done without the Assistance of a Substantial Spiritual Agent.

Now as to the immediate Subject, in which this Power is inherent, since the Creation of our first Parents; it is, as I said, naturally Seminal Matter, which is actuated thereby, and form'd into suitable Organs, capable of exerting those various Operations perceiv'd to be done by Man; and indeed in this all the Philosophers of the best Rank agree, that in the Seed of Plants, there is a *Plantula Ulitescens*, a little Plant lies hid under the Coverture of Matter; and as the Learned and Ingenious Dr. Harvey has observ'd, there is also in the *Ovaria*, presently after Conception, an *Animalculum Delitescens*, a little Animal wrapt up in Matter. *Vid.* Dr. Harvey, *de Generat. Animal.* So I make no doubt but that in the Seed of Man, there is *Homunculus delitescens*, (i. e.) A

little Man lying in the Bosom of Seminal Matter, which in process of Time attains to his full perfection; This Ocular Demonstration seems to Testifie not only in Brutes, as in the *Punctum Saliens*, or Tread of an Egg, apparently containing after some few days incubation, the forme and shape of a Chicken, as it were drawn in *Miniature*; but also in recent Abortions, where the perfect Figure and outward Shape of a Man, as to all its exterior Parts do very visibly and wonderfully appear, so that every Considerate Man that beholds such a Spectacle, as any one may that makes it his Business so to do, cannot but be struck into a strange Amazement to think what becomes of that *Substantial Spiritual Being*, call'd *Soul*, that once actuated this little Organical Mass of Matter; now it is cast out from the Womb dead, why it did not seem too impropportionate to actuate such a Minute, Mass being a Noble Spiritual Substance; what *Limbo* Papists have prepar'd for Abortions that once liv'd, and consequently, according to their Doctrine, once had a Soul, I mean a Rational Soul, as being in all Appearance the very form'd Shape that would have grown up to Man, had not some unlucky Accident caus'd an Abortion: I say, all these Considerations create a very great stumbling-block to all judicious Persons, and may very justly Ballance their Understanding, to incline them to believe there is no such Substance or substantial

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stantial Forme in Man; but that Life or Motion with Senfation, is fufficient to denominate and make him Man: For I do confidently affert, that *Life is and can only be the Product of an Omnipotent Power*, and none but God himfelf was or is able to give and infufe Life into dead Matter: as that Matter may be faid properly to Live; This Affertion I dare aver to be an undoubted Truth, and that it is not in the Power of the Devil himfelf; or his Angels to give Life at any time to Inanimate Matter; nor doth it ever appear by any authentick History, that fuch a thing was ever done by any Diabolical Power. For as to *Jannes and Jambres*, and the *Magicians of Ægypt* giving Life in appearance to their Rods, and making Frogs dance in the prefence of *Pharaoh*, it was all but a manifeft Juggle, an Illufion, and is fo exprefs'd (relating to the very places mentioned, *Exod. 7. ver. 12. and Chap. 8. ver. 7, 9.*) by *Wisdom, Chap. 17. ver. 7.* As for the Illufions of Art Magick, they were put down, and their vaunting in *Wisdom* was reprov'd with Difgrace, nay, the Original Word *Mechassephim*, us'd in the Texts aforementioned, fignifies Juggles, or fuch a kind of Sorcerers who Bewitcheth the Sences and Minds of Men by changing the forms of Things, making them appear otherwife than indeed they are; thefe were the Men that *Pharaoh* call'd in to oppofe

Moses, vid. Dr. Willets Hexapla, and several other Commentators on the Place, too numerous here to insert.

The Consequence of all, then is this, That according to the Course of second Causes, as I said just now, Man Propagates this Original *Afflatus* or Power, in seminal Matter from one Generation to another; for supernaturally, and by a Divine Agent, not only Stones may be reviv'd into the Children of *Abraham*, but also when Life is totally extinct and gone, as in the Case of *Lazarus* being dead four Days, it may be again restor'd; But according to the Rules of Nature, I do positively Aver, that no Person once Dead totally (I mean perfectly and really Dead, not so in appearance) ever did, or will Revive until the Day of the Resurrection, notwithstanding all the opposite Fictitious Stories by Papists or others produced to the contrary; for our Life is short and tedious, and in the Death of a Man there is no Remedy, neither was there any Man known to have return'd from the Grave, *Job Chap. 7. ver. 9. He that goeth, &c. Wisdom. Chap. 2. ver. 1.* For that Power or Life ceases to Be, and will not return again to the Body until the Resurrection, as may thus be express'd in the Words of *Ezdras, After Death shall Judgment come, and then we shall live again, and then shall the Names of the Righteous be made manifest, and the Works of the Ungodly*

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ly declared. *Ezdras*, Chap 14. ver. 35. Which Quotations being from the *Apocrypha*, I would have my Reader take Notice, that I Cite them not for Arguments of Divine Authority, but rather as Historical, to show the common Opinion of the *Jews* at that Time, and I think this may be oppos'd, so far, at least against any other Historical Argument to the contrary, as to that part of the Definition Stil'd *originaliter Afflatæ*, or originally Breath'd on, I have explain'd it in the former Definition, so it needs not Repetition but the last part contain'd in the Word *Continuatus*, as it refers not to the Original of Life, (which I call Soul in the Language of the Antients) I think fit to make these following Observations on it.

I. Because the Subject Man must be continued in his Being, as well as born with his Power, a due Organization is necessarily requir'd, in order to Man's regular and perfect Exerting such Operations as God has Ordain'd him Capable of Performing: Now by Organization of Parts or due and fit Organs, I do not mean the regular Confirmation of the Limbs of Man, or his regular Frame and Composition of the Brain, Scull, and *Viscera* only, but also a just Temperament of the Blood is required, perhaps, for that Reason, call'd in Scripture the Life both of Man and Beast; as it is express'd *Gen. Chap. 9. ver. 4, 5. Levit. 17. ver.*

11, 14. and because it is emphatically express'd, I think fit to recite it as it is Prefac'd to the Jews, ver. 2, and 3. *What man soever there be of the house of Israel that killeth an Ox, or a Lamb, or Goat in the Camp, or that killeth it out of the Camp, and bringeth it not unto the doer of the Tabernacle of the Congregation, to offer an offering unto the Lord, before the Tabernacle of the Lord, blood shall be imputed unto the man that hath shed blood, and that man shall be cut off from among his People.* Where it plainly appears, Blood shall be imputed to the Offender not only for not bringing it before the Tabernacle of the Lord, but because he had in an unregular way shed Blood, even of an Ox, Goat, or Lamb; Now that I have not here mentioned the *Serum* and *Lympha*, or Seminal Matter, let no Man Cavil, because they are but products of Original Blood, my Intent and Meaning being not to speak by the Nice Philosophical Argumentations of Blood, but as it with the aforesaid Humours Circulates in its peculiar Channels, and is continued in its Circulation by Air, (after Birth, not improperly call'd a Breath of Life, tho' not that I mean here) in order to the preservation of a living Creature; In this Sense, do all the Philosophers Interpret *Aristotle's* Meaning of *Corpus Organicum*, and indeed, I have more particular Reason to take Notice of the Blood, because it is the proper Subject on which

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which this *Afflatus* or active Power Acts; Life being, as to the Materiality of the Action, nothing but a continued Circulation of the Blood, which whenever wholly stop'd or perverted in its regular Course, Man dies or undergoes extraordinary dismal Symptoms; besides we see when the Animal Spirits (being *Purissima sanguinis particula*, says a Learned Author) or regular Course of the Blood seems to move slow or *stagnate*, tho' not wholly depriv'd of Motion, Man Acts more or less in degrees of Perfection, and a brisk Circulation generally denotes quickness of Parts, even as to the very Understanding and Apprehension; so that the Operations of the Soul, as it is usually call'd, seem extremely to depend naturally upon the Circulation of the Blood, as several considerable Instances of this Nature might be produced, if leisure would permit, which were the Soul that Immaterial Substance the *Psychomathist* contend it to be, certainly it might Operate as freely and rationally in Madmen and Fools, notwithstanding the Obstruction, the irregular Confirmation of Parts, or undue Organization can give to Spirituality, as they imagine it can; Furthermore, methinks this Immaterial Substance to be disunited from the Body, which is call'd Death, and driven out of its Antient Habitation by so many little, trivial, and inconsiderable Causes, as, perhaps, a strong Fume of
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Artificial Spirits, a Sulphurous Blast of Lightning, nay, a Prick of a Nerve causing Convulsions, Sudden Fits of Joy, or Grief, a Fit of Coughing, &c. seems to me, not so easy to be Comprehended, because when a Spirit has taken Possession a long time in other Cases, we find it a great Difficulty to Dispossess him, insomuch that our Saviour's Disciples complain'd of it, tho' they had an immediate Miraculous Power given them to Eject Spirits and Devils; as you may Read *Mat, Chap. 17. ver. 16, 18, 19.* But here a Knock on the Head oft Dispossesses the Soul of Man, that Noble Spiritual Being, so much Admired for his Excellency, and sends him to a Mansion, I cannot Determine Where; now it is easy intelligible how Life upon these trivial Accounts, nay more trivial than these I have Nam'd, sometimes may cease to Actuate the Body.

Moreover, in order to the making Compleat Man, that is, Man Able and Capable of Exerting the Operations of Reason in Perfection, (for Boy is Man *quatenus* a Living Soul) so far at least, as a Man by Learning, Conversation, &c. is able to attain a full growth of Parts, seems to be one necessary Ingredient towards a Perfect and Compleat Organization; *i. e.* when a Man has attain'd to his full growth, for before that, his Judgement seldom becomes Confirm'd and Settled, his Reason fluctuates, and all his Actions seems to be done with
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great Variety and Unsteadiness, as if the Soul had not the full Growth, stretch'd it self to the utmost pitch of Expansion to create and settle fix'd Notions in the Mind of Men without that Levity and Ignorance, that generally attends younger Years.

Now if any one should ask me why I Attribute Solidity of Judgement not to begin generally till Men have attain'd their full Growth, (I say generally for particular Cases, I will not Answer.) I give them no other than this Philosophical Conjecture, tho' Matter of Fact plainly confirms what I say; Because according to the Supplement continually made by Meats and Drinks to the Blood, Accretion to Parts is likewise continually made, or the Parts of the Body continually Augment or Increase, and because the Blood is in perpetual Circulation and receives continual additions of Nutritious Juice, the Ideas impress'd on the Spirits (the finer part of the Blood) cannot but suffer various Alterations, and when they ought to be Fix'd and Settled, (suppose in the Brain, a new Flux of Nutritious Juice blots out the former Ideas, and inclines Man continually to Think and Act according to the Impressions the present Ideas make on him, this makes Youth so inconstant and various in all Rational Actions, and Infants at first seem to be meer *Machines*, and show but slender glimmerings of Reason;
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upon the same Ground, likewise the former impress'd Ideas in Old Age, grow quite Extinct and utterly Decay, as Nutritious Inspirited Juice fall from the Parts and they Wither away, which makes Old Men turn Children again very oft, and their Intellectual Memory, as the Philosophers call it, grows as Decrepit as their Limbs Feeble, and at last with their Strength utterly Decays; For all Ideas impress'd on Matter, that is in continual Fluxion, and continually Perishing or Increasing, can never be fix'd on any Solid Ground or Basis, as rightly to direct Rational Man to act with Perfection; Thus again we see, if Diseases of Mind or Body, Influence or Obstruct the Circulation or Motion of the Subject Matter of Life, (call'd Blood) all our Reasoning Faculties and Memory Sympathize in the Affliction, and like Fire in over-wet Wood, for want of sufficient Vigour and Activity, to discuss those peccant and superfluous Humours, the Animal dies, the Power or *Afflatus* ceases to Act, and the Body, by degrees, turns to Corruption.

2dly, I observe, that not only a due Organization of Parts, *i. e.* the Parts of Man, is requir'd as a necessary Ingredient to preserve him alive, and also to Act to the highest Perfection of Rationality, but a Capacity likewise in the Subject, is a necessary Adjunct requir'd, not only to the Original Being of Man, but also to the continued

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Preservation of that Being; for Matter that is to receive Life into it, must fit previous Dispositions, for all Matter is not capable of Life by the order of Secondary Causes, and this Matter must retain those Dispositions or Affections for some process, in due and regular Order, or else the whole Frame of Nature will be perverted, and the Animal die: For I cannot make that Plea for my Opinion as a *Psychomutbist* may, because the Notion of a Soul which I propound, wholly depends on Matter as to its Operation; and if any of the Wheels of that Material Fabrick be out of order, it must be very much impeded in its Actions, or totally Obstructed; but the *Psychomutbist* having form'd his Spiritual, Immaterial Substance, will not deny, certainly, but that may pierce thro' and Actuate any incapable Matter without any hindrance or obstacle; for what should hinder a Spirits penetrating Matter? Again this Capacity is only requir'd as Man Acts according to the common Course of Secondary Cause, by producing his Similitude or Likeness; for where an Omnipotent Power interposes, (as I said before) and an Infinite Agent undertakes the production of a new Creature, there it can, in the Language of the Scripture, raise up Children unto *Abraham*, *Matt. Chap. 2. ver. 9. And make the stones out of the Wall praise the Lord. Luke Chap. 19. ver. 40.* That is, make Subjects in them-

themselves as incapable of Acting regularly, as the Primitive *Chaos* was till the Spirit of God mov'd over the Face of the Deep. *Gen. 1.* That Divine *Afflatus* that gave Being to every Inanimate and Living Creature, this is that *ἁλὸς πλάτωνος* to which the *Psalmist* seems to refer in the production of Man *Psal. 119. ver. 73.* *Thy hands have made and fashioned me.* And which *Job* more at large describes, *Thy hands have made and fashioned me together round about, Thou hast made me as the Clay, and wilt thou bring me to Dust again? Hast thou not poured me out as Milk, and crudled me like Cheese? Thou hast clothed me with Skin and Flesh, and fenc'd me with Bones and Sinews. Job Chap. 10. ver. 9, 10, 11, 12.* Upon which Grounds, the Christian Philosopher attributes the plastick Power to the Almighty Hand of God, and without Controversie, it is so, as to Mans Original Creation and Existence, as I have before granted and prov'd, but that is not here the Question, because I refer my self now to all Secondary Causes and Immediate Agents in the Production of Living Creatures, therefore by the plastick Power can be meant nothing but what I call *Afflatus seu Spiritus Vivificans materium*, &c. such a Spirit doth the Learned *Sennertus* seem to confess and own in his *Hypomn. Phys. cap 4.* *Est Omnino mirabile quid Spiritus ille Animalibus & plantis in situs qui primum est*

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in exigua quantitate, dunde a sanguine in prima Fœtus formatione Affluente & postea in alimentis quæ assumentur, &c. This Spirit here meant, is undoubtedly the immediate instrumental cause of Life, or rather of the Operations of Life, term'd Animal Spirits; Tet a very wonderful Thing is that Spirit which is in Plants and Animals, being first contain'd in a little Blood, then in the first Formation of the Fœtus, is deriv'd from the Blood into the Food, increases into a great Bulk, and goes through the whole Body, even of a Mighty Animal, Cherishes and warms it as long as it lives.

By which it appears, this Great Physician and Philosopher could not but with great Admiration, Recite to us the Original, as near as he could, of that Plastick Power by which Animals are Form'd.

3dly, The Third Observation I shall make particularly, is Relating to the Proprieties or Affections, that are consequent to this *Afflatus Vivificans*, or Life, (or Soul if you please to call it) in Imitation of *Aristotle*, who generally affix'd his Proprieties to all, or most of his Definitions, in order, I suppose, to explain the Thing defin'd more easy to the Apprehension; Now these Operations or Affections, that are Consequent to Life, and may be term'd necessary Proprieties thereunto belonging, are the Acts of Reasoning, Understanding, the Will, and Memory,
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and the like, usually said to distinguish Man from Beast, and made the Specific difference, and indeed, I think, we need not recur to a Substantial Immaterial Soul to be the foundation of such Operations, seeing they appear even in Brutes, tho' in a lesser degree, whom the *Psychomathist* denies to have such a Soul as immaterial in them, seeing I term them, and will prove them also to be only the necessary consequents of Life, and they flow from it as Proprieties: A priority of Nature and Time, being of Necessity to be allow'd, and a Man must live undoubtedly before he can exert those Acts which indispensably flow from Life.

Therefore it is defin'd to be *Actus primarius Materiae*, &c. and when Life is infus'd into insensible Matter, those Operations abovemention'd follow of course; so that the old Philosophers, in my Opinion, seem to be guilty of great Dotage, as to take no more Notice of Life, than to define it to be *Id* or *Principium quo vivimus*, *The Principle by which we live*; which Explication, what Instruction it affords to the Inquisitive Reader, the better to enlighten his Understanding, I leave all the World to judge. That Definition of *Aristotle*, relating to the Soul of Man, *Id quo vivimus sentimus, & intelligimus primo*, I presume in my Case to be misplac'd; (*i.e.*) the Words ought to be *primo vivimus, tum sentimus, & intelligimus*, as I have before observ'd, *that Principle*
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by which we primarily or first of all live, then have Sensation and Understanding; for take it in my Words to be *Afflatus*, or in *Aristotle's*, to be *Anima* (*Afflatus est id quod vivificat Anima quod Animat*) it is all the same; for the immediate Effect of *Anima* is Animation, and of *Afflatus* Vivification, and all those Operations Reasoning, Intellection, Volition, or Memory, are but Results, or necessary Consequences of Life, or Matter so Animated or Enliven'd. And according to the degrees of Perfection created Matter was design'd originally by God Almighty to be capable of every living Creature, do's more or less exert these Operations, proportionable to what he is endow'd with, as one Man is more perfect in his Operations of the Understanding than another, and far more than a Brute; so one Brute exceeds another in his Perfections or Operations of his Understanding; for I shall not scruple to say Beasts have Understanding, tho' others may call it *Natural Instinct*, and will prove it by and by; which degrees of Perfection in Acting, undoubtedly much depends on the Subject of which Man is compounded, one of agile and subtle Parts, others more heavy and dull, by their Natural Constitutions; besides the Advantages of Education and Conversation. Now this could not be if the Soul were that Fountain of all these Operations, and that Spiritual Substance they

would have it to be; Because Immaterial Beings in the same Species, we must suppose to be *equal in Perfection* of Operation, *quatenus Immaterial*, be the Subject Matter in which it is never so much indispos'd; For what Obstruction can Matter make to an Immaterial Being, which can penetrate it, as I before observ'd? And consequently every Creature endow'd with such an Immaterial Substance would be equally perfect in his Operations too, which we see manifestly contradict Reason and Experience.

Now as in Seminal Matter, Life was by *Adam* propagated to Posterity, by Begetting Sons and Daughters; So we say neither *Adam* nor *Eve* ow'd any Beginning to that Seminal Matter, being the immediate Works of the Finger of God, and the Power of Continuation of Life, was by Propagation given to him and all other living Creatures to produce their Kinds; By all which, it seems demonstratively, as well as mechanically to be made out, how the Generation of all living Creatures, nay even those whom the Sun is said to be Parent of, and quicken into Life, proceeds; For whether the *Semen* be convey'd into particular Channels by particular Receptacles, as in Univocal Generation, it doth not contradict, but rather illustrate this Assertion, I here maintain, *viz. That the Power of Life is in all Seminal Matter; and that that Matter would always become a Living Creature;*
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did not some occasional Impediment or Obstruction intervene, which hinder'd the Production of the same into an Animal.

Having thus far discours'd of Life in general, I think it not amiss to add one Observation concerning *long Life*; because the Words *Actus continuatus* in the Definition leads me to it; which continuation must be without Interruption too: For if once the Chain or Link, by which Life is preserv'd in the Body, be broken; as God knows, more than Ten thousand Accidents daily attend Mankind to break it; as Diseases within us, and Casualties from abroad; so that we cannot only say with the Psalmist: *Man is fearfully and wonderfully made*, Psal. 139. v. 14. *but strangely and wonderfully preserv'd too*; I say, if this Link be once broken; I mean that Aptitude or vigorous Ability in Man of performing *Vital Actions*, be perverted or decay'd, Man quickly fails, as the Waters from the Sea, and returns to Dust the first Principle out of which he was form'd. All I shall add more here, is only to desire my Reader, that whereas I have had an occasion often to mention the words *Material Man*, meaning Man compos'd of Matter, and an exterior Forme; not to cavil at the Expressions, with needless Exceptions, seeing I ground this also on Scripture, as I do the whole Definition of *Soul* or *Life*; because *Man*, or *Adam* was call'd *Man*, before God breath'd into Him the Breath of Life. *Gen. cap. 2. v. 7.*

And the Lord God form'd Man out of the Dust of the Ground, and [afterwards] breath'd into Him the Breath of Life; and [then] Man became a Living Soul [or Person.] Upon the whole, I will make this following Observation, and then dismiss this Head. That long Life depends chiefly on a regular Observance of Meats and Drinks: I say chiefly, tho' not totally, the *Sex-Non-Naturalia*, being also considerable Ingredients to long Life, Air, Exercise, Sleep, the Government of the Passions, Evacuations, do not seem so absolutely necessary as Food, the want of which, or too great Plenty, and Profuse, Luxurious Enjoyment, do more Mischief to a Man's Health, than a bad Air, little Sleep, Exercise, or Evacuations: For as the Patriarchs liv'd many Years by particular Ordination of Divine Providence, as I humbly conceive to the more effectual Peopling the World in its Infancy; so I doubt not but that their spare Diet, and drinking of Water was as the Natural Means, a great Preservative of Life in that Climate where they dwelt: For Man being compos'd of tender Nerves and quick, agile Spirits, &c. more Mischief is done, by oppressing either with Luxury than he can suffer by a regular Parsimony. I come now to consider the Third Grand Definition I propos'd: That is, of *Mens* or Mind, which I here define, *Mens est facultas cogitativa Ratiocinans*: The Mind is a Think-

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Thinking Reasoning Faculty ; For I take Life to be the first Power implanted in Matter, call'd then living Matter ; so (as I said before) Sense or Sensation is the Second that is perceivable in any living Creature, appearing even in *Embryo's* and recent Generations, when there is not the least Footsteps hardly of Rationation (the Operation of Mind) to be perceiv'd, as the Dumb Infant demonstrates : For Reason is a Faculty that encreases with our Years, and is perfected by Conversation and Education in Man, who is therefore very ill defin'd *Animal Rationale* by the Philosophers ; whereas you can scarce discern, or determine what he is in the Cradle. Now this I say, because I am not afraid to assert, that all living Creatures have in one degree or other, more or less Reason, or exerts Acts of Reason, as I have defin'd Reasoning just before, to be an Operation, or *Impetus* (not a bare Acting, but as it were with Vehemence and Concern) of the Mind or Understanding, by which every Animal is extimulated to obtain by divers ways, the End he proposes, according to the best of his Judgment. And because Man is the most perfect of all Sublunary Creatures, I consider here in Man, *Mens*, as one of his Faculties, not as a Substance, according as some confound the Notion of *Mens* and *Anima*, as *Le Fotge de Mente Humana*, in his Treatise of the Mind or Soul of Man. Thus, where-

ever the word Mind or *Mens* occurs in Scripture, as it is translated from the word *לֵב*, in the whole Current thereof, signifies only this Faculty of Man, and not his Substantial Soul, as will be demonstratively prov'd by comparing the Texts. The next part of this Definition is *Cogitativa*, to denote the *Potentia*, and not *Actus*, as the word *Cogitans* would have done: Thus, as a Man lives, he has a Power always to think; and as long as that Thinking Power remains, he has also a Power to Reason (tho' in some very imperfect) altho' it is not necessary he should always exert that Power; for indeed a Man may think of a thousand Things, without making any Deductions or Conclusions from them, and when those Deductions are made, one may do it with more Solidity of Judgment, Connexion of Argument, and strong Reasoning than another; therefore the Grounds or Principle of Rationation in both the Species of Animals, is the Mind (how far applicable to Brutes, I consider *cap. 5.*) and not till it comes to exert it self beyond bare Thought, can its Action, or Operation be call'd Reasoning: I have here said both Species of living Creatures, meaning Man and Brute, because a Vegetative Life, or the Life of a Plant, I can by no means admit to be properly Life, but only Analogically so, viz. from the Briskness, Vigour, Growth, and Encrease by the Natural Ferments of the Earth

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Earth it receives, as Man by his Actions, those Indexes of Life, is said to be alive; And to confirm this my Assertion, I give you these following Reasons:

1. Because God says, *Gen. 1. ver. 11. Let the Earth bring forth Grass, the Herb yielding Seed, and the Fruit-tree yielding Fruit after his kind, whose Seed is in it self, and it was so. And when he saw it, he pronounced it good, which was the Work of the Third Day.* Now when Moses tells you that God made Living Creatures, or Creatures that had *Life* or *Soul* in them, as it is in the Margin, *ver. 20. It was not before the Fifth day; Then God said, let the Waters bring forth abundantly the moving Creatures that hath Life, &c. ver. 23. And the Evening and the Morning were the fifth Day:* Plainly intimating to me, that Life, properly so call'd (which I define in general Motion with Sensation) was the Workmanship of another day; and if Plants and Trees had been truly living Creatures, God surely would have concluded them under the same days Work of the Creation, which, it is very plain he did not: But,

2. The Nature of them, as being different from an Animal, seems a sufficient ground not to ascribe Life, properly so call'd, to Plants and Trees, for they die every Year, and shed their Leaves, the Seed only or Root, which is equivalent to Seed, remaining alive; as *St. Paul* has observ'd, *1 Cor. cap. 15. Thou Fool,*

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that which thou sowest is not quickned unless it die, by which it plainly appears, living Creatures are vastly different from Trees and Plants, in respect of that we call Life, I mean, no living Creature dying yearly, and by its dying breeding Seed, in which its Life is lock'd up, in order to renew its Species the next Year: For when the Breath of Life is gone out of the living Creature, that Creature totally perishes, as to the Identity of that *Individuum* (as Metaphysicians speak) and the same shall never be renew'd again upon the face of the Earth, until the Heavens be no more; therefore the Life of Trees and Plants can be no otherwise than Analogically Life.

Thus, I think it plainly appears to any thinking, unprejudic'd Person, what is the true Notion of the Soul, and that *Life* and *Soul* are the same; and the Grounds of making a real Distinction between one and the other, is nothing but for want of a due Consideration of the true Estimate and Value of Life, which can proceed from none but an Omnipotent Power. Here we also learn the Consequences of Life, which are Sensation, Thinking, and Reasoning, &c. by which it is demonstrated to be a meer Figment, and Idle, and vain Philosophy, to frame an Idea of a Spiritual Substance in Man; All that I can say more to this Point is this: Methinks I hear the *Psychomathist* arguing, that according to my Notion:
Man

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Man is a meer piece of Mechanism, a Curious Frame of Clock-Work, and only a Reasoning Engine; To which I answer:

That truly in the Similitude, my Objector is in the right. So when St. Paul discourses of the Rejection of the *Jews*, and Election of the *Gentiles*, he takes a Similitude from the Potter. *Rom. 9. v. 20.* *Nay but O Man, Who art thou that repliest against God? Shall the Thing form'd say to Him that form'd it, Wly hast thou made me so? Hath not the Potter Power over the Clay of the same Lump to make one Vessel to honour, another to dishonour? Vid. Jerem. cap. 18. ver. 6.* And in several other places of Scripture; as *Wisdom 14. v. 7, 8.* it is express'd in relation to Man's Corruptibility; *The Potter maketh a God of the same Clay, that a little before he was made of Earth himself, and within a while after returneth to the same, when his Life that was lent him shall be demanded.* Now what derogation is this *Simile* to the Argument? And I have recited the latter Text, because it seems to back the Truth of my Opinion, of Man's returning wholly to Dust out of which he was taken: So that if Man be a Piece of Mechanism, 'tis no more than what the Scripture says of him in other Cases comparatively; but I must remind my Adversary, that Man is such a Curious piece of Mechanism, as shews only an Almighty Power could be the first and sole Artificer, viz. to make a Reasoning

Reasoning Engine out of dead Matter, a Lump of Insensible Earth to live, to be able to Discourse; to pry and search into the very Nature of Heaven and Earth: Nay of an Infinite and Omnipotent Being, with abundance more of Noble Operations.

I say, if this be that *Being* which is call'd meer Mechanism, I see no Objection but in the *Words*; and I am sure no Derogation to the Honour of an Almighty Creator, or the Excellency of Man, his Perfectest and Chiefest Workmanship.

CHAP.

CHAP. V.

That it is a Doctrine or Belief most consonant to the Principles of Philosophy, that Human Soul will cease to be when the Body dies, and consequently the Philosophical Notion of it, commonly receiv'd, is Erroneous.

HAVING defin'd the Soul to be only a Power inherent in Matter, and no more, it is a plain and necessary Inference, that when that Matter perishes, that Power ceases to be or actuate, as *Eccles.* expresses it: *The same thing befalleth Man as befalleth Beasts, &c. They both die, and return wholly to their first Principle, Dust, till God at the Resurrection, by His Almighty Power, shall put Life again into the same Dust, and it shall again become Man, or a Living Person.*

But seeing the Task incumbent on me, is to deal with the *Psychomuthist* upon his own Supposition, viz. that of an *Immaterial Substance*, or *Substantial Forme* in Man, according as the old Philosophers define it to be; I shall endeavour to demonstrate, that such a Doctrine or Belief

lief is not consistent with the true Principles of Philosophy, which, together with the Absurdities and Incoherences that necessarily follow; such a Doctrine must deter any Wise Man from embracing it. I know indeed the Opinion both of Antient and Modern Philosophers, some few excepted, concerning the *Immateriality*, and consequently present Immortality of the Soul, has been so generally approv'd, that all Men will imagine me to undertake a Thing next to Impossible, if I endeavour to stem the Tide, and turn back the Stream that has run in one Current for several hundred Years together; But if this were a good Reason to blame any one, they may as well blame an honest good Christian, that shall endeavour to convert a Mahometan, or Idolater from the Errors of his Ways, which perhaps he has practis'd several Years, and a Nation perhaps several hundred Years. In the next place, I am very sensible, that whoever broaches any new Opinion (as I have before observ'd) contrary to those already receiv'd in the World, tho' never so true in it self, never so consonant to right Reason, will at first be receiv'd with Prejudice, Calumny, or Envy by most; and if never so false in a Matter relating to Religion, will be approv'd of by some, and be believ'd likewise, which we plainly see in all our Sectaries; especially that Monstrous Sect call'd *Muggletonians*. But what

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what Men's Opinion is of me in reference to this Point, I value it not, nor indeed need I, if once they will lay aside all Prejudices contracted by Education, and fairly ground a Belief, as the Subject Matter is rightly represented, and own that Belief too.

Now seeing in the Third Chapter of of this Treatise, I Discufs'd the Notion of Soul, as it is Defin'd by *Aristotle*, tho' not satisfactory enough to me, yet because he is Accounted the main Pillar of all the Antient Philosophical Learning in the World, and according to whose latter Definition, tho' it is a *Posteriori*, I promis'd to proceed, I insist now to prove, *That the Soul of Man, as he has Defin'd it*, (tho' it were that Substantial Forme he Imagines and I absolutely Deny) *will cease to Be when the Body dies*, as well as that of Brutes, which, I think, has never yet been question'd, altho', indeed, by some it has been Argued whether they had any Soul, at all, and were not meer Machines.

The Soul, says *Aristotle*, *Est id quo vivimus Sentimus & Intelligimus primo.* (vid. cap. 4.) *It is that [Internal Principle] by which we Live, Perceive, [have Sense or Sensation] and primarily Understand,* which united to the Body, makes one Rational Compositum, or Man; which Definition seems to be very fair and adequate to the Notion of the Soul, I have laid down only with those Amendments before

before mentioned, yet taking it for granted, that it is true, it doth not argue but, that it may *cease to Be when the Body dies*; neither doth it prove that *Id* here mentioned, ought to imply a Spiritual Substance; nay, when the *Aristotelian* comes to explain this Matter to us, we find him strangely at a Non-plus, and, as it were, playing *Hocus-pocus-Tricks*, to Amuse our Understanding with Words, he tells you, that there are in Man three Souls, viz. a *Rational*, a *Sensitive*, and a *Vegetative Soul*, all distinct as to Essence and Substantiality, in one Body; both which latter, Act before the Rational Soul is induc'd into the Body, and after it is induc'd or brought into the Body, cease to Act at all: Now, I think, I have very good Reason to question the Veracity of such Philosophy, because it really makes them, viz. The Sensitive and Vegetative Souls, two distinct Substances as well as the Rational, and therefore they say, *Homo primo vivit Vitam Plantæ, secundo Vitam Bruti, tertio Vitam Humanam, seu Rationalem*. A Man first lives, say they, *The Life of a Plant*, [by the Power of his Vegetative Soul,] *Then the Life of a Brute*, [by the Power of his Sensitive Soul, as he is an Embryo, and cannot exert Rational Operations.] Thirdly, *The Life of a Man*, by the Power of his Rational Soul, which, as it were, Extinguishes the other two; A very fine Pa-

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geantry of Argumentation ! Why do they not rather call them Faculties subservient to the Rational Soul ? Seeing he must all this while either be in the Body, or inform it as it is in the Womb, or just jump into it, as it were, as soon as it is Born ; *Descartes* and *Berigard*, I must confess, own no such Doctrine, by reason of the different Principles of Philosophy they laid down, but Teach us that the Sensitive and Vegetative Soul, consist only in the various Disposition of Sensible and Insensible Particles, according to the Situation, Figure, &c. that they obtain, not allowing the Word Substance Applicable to any but the Rational Soul ; for, indeed, according to the Notion of three Souls, so substantially United to the Body ; if a Man did not rightly Consider and Study himself, as *Persius* says in *Se descendere*, I believe it would very much startle him, perhaps, more than any *Remish* Miracle, to find himself thus Describ'd, *e. g.* Suppose I come to a young Novice in Philosophy, concealing the Name of the Thing I Describe, and tell him, *There is a certain Creature in the World that has three Souls in it, all distinct as to Essence and Substance, a Soul that never dies, and is a Spiritual Substance ; the other two die, notwithstanding they all Three are entire distinct Substances, and cohabit together for several Years in one Body, and are intimately so*
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united, that they make a Noble fourth Thing, or *Compositum*. It is past my Understanding to conceive what this Novice, I beforementioned, would think I had Describ'd; Surely he cannot imagine but that it is some Strange, Prodigious Monster, worth the seeing, that is, inform'd by *three Souls* at once, one of which is sufficient to give a Being, and those three distinct Substances too so intimately, tho' invisibly, link'd together, notwithstanding one is Immaterial, the others Material, that without them all, it would be Impossible such a Creature as I have Describ'd, should be *in rerum Natura*; I say, it is above my reach to Conceive that any one in the World can think (not foretold) that I have here Describ'd *Man, or a Rational Creature*, but rather that I have started some *Ænigmatical Problem* to confound the Judgment of an half Learn'd Novice; yet this is that *sarrago of Souls Aristotle* has invented, or perhaps rather his Commentators to inform Men with, which I believe, neither he, nor they can ever make out to be sound Philosophy: Now all this perplexity arises, as I conceive, from the Invention of two more unnecessary Souls in Man, *viz.* Sensitive and Vegetative, having distinct Essences, and being distinct Substances, Hammer'd out and Carv'd, as it were, to be Assistants to the Rational Soul, in order to perform all Animal and Vital Functions; when as certainly it had been more like a Philo-

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Philosopher and Man of Reason to say that the *Rational Soul only when United to Body is sufficient to, and actually doth perform all Operations of Sensation and Vegetation, as well as Intellection*; And when that is disunited (to use their own Language) the Body by the Conflict of those Elementary Principles of which it is compounded, in little Process of time is reduc'd to Corruption: Therefore *Beregard* in his *Circulus Philos.* tells us, that before *Aristotle*, the Philosophers never receiv'd any such Division of three Souls into three Species, but reckon'd the other two but Dispositions or Qualities belonging to the *Mixtum*, and not properly Substantial Essences; but having already in the preceding Chapter confuted the Notion of a Vegetative Life, as being groundless, and built on no bottom of Reason: I proceed,

Having in Relation to the Composition of Man rejected (and deservedly too, I think) the Notions of *Sensitive* and *Vegetative Souls*, as they are defin'd and esteem'd Substances or Substantial Formes of the Body, subordinate to the Rational, I will proceed according to the Method laid down, to examine the Nature of the Rational Soul (if it were really a Substance distinct from and united to the Body) in relation to its Principles of Mortality, Whether it would not according to the true Grounds of Philosophy perish with the Body; where, by the by, I would not have the Reader

imagine, that by *Principles*, I mean, *Internal Principles of Corruption*, as the *Mixtum*, compos'd of the Elementary Bodies, has; but as the Word *Principle* is taken in a large Sense, and includes the *Foundation, Ground, or Reason*, for any thing being so or so, *v. g.* If the Rational Soul depends *in esse Fieri & Operari* (as the Philosophers are pleas'd to express themselves) on a Subject that is corruptible, then that Soul may be said to be Mortal, &c. In order to the better clearing this Point, we must look back to the Definition of the Soul I just now mention'd, which was, that it is *Id quo vivimus Sentimus, & Intelligimus primo. That by which we live, have Sense and primarily understand Things*, or the Reason of Things propounded: For the two Principle Faculties, or esteem'd Essentials of the Rational Soul are the *Understanding and Will*, distinguish'd from the Soul only by Conception or Imagination, as all Philosophers do consent; so that wherever there is suppos'd to be a Rational Soul, there must also of necessity be a Will and Understanding, because they are the Essentials of the Soul, from the Conjunction of which there arises what we call *Liberum Arbitrium*, or Free Will; *Liberum* in respect of the Will, and *Arbitrium* in respect of the Understanding.

Having thus premis'd in Brief the Nature of the Essentials of the Soul, altho'
it

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it were a Spiritual Substance, yet according to Philosophy, it must be Mortal; as thus I prove,

That Being whose Essential Parts are perishable, is mortal and corruptible: But the Essential Parts of the Soul, viz. Understanding is perishable. Ergo, The Soul it self is Mortal or Corruptible.

The Major Proposition, I think is undeniably true, no Being being able to subsist without its Essentials, or those Properties that necessary accompany that Being: If Rationality, for Example, or the Intellective Faculty can and does perish, then certainly the Subject from whence they both proceed must be perishable; as if Heat be any wise destroy'd, the Fire perishes with it, the one with the other. For Proof of the Minor Proposition, I must refer my self to the Common Experience of Mankind, both Physicians and Philosophers especially, who all agree, That if the Brain suffer either by a Fracture or Contusion of the Skull, by a confirm'd irregular Motion of the Animal Spirits, by any extraneous Matter growing up, or accidentally lodg'd on it, so as to oppress it, as in great Stupors; then that Essential Faculty of the Soul perishes, and a Man cannot Reason or Act rationally, as we say, but like a Brute Beast; nay very oft below the Operations of some Brutes, whose Docility gives them Pre-eminence above a Madman, or a Natural Fool.

Nor can it be retorted, *That the Understanding or Reasoning Faculty, the Essence of a Spiritual Soul, capable undoubtedly of penetrating Matter, as I hinted before, is hindered in its Operations by the Indisposition of the Organs, and perishes not, but only cannot Act by reason of some Obstructions it meets with;* because such an Answer is a Confession of the Truth I contend for; As thus I prove,

That which depends on Matter *in esse Fieri & Operari*, is Corruptible or Mortal.

But the Soul of Man (whose Essential part is own'd to perish or decay with its Material Organs) depends on Matter *in esse*, &c.

Ergo, the Soul of Man is perishable or corruptible.

The *Major* Proposition, as far as I know, was never contradicted by the most Litigious Philosopher whatever, it being assign'd as a Reason of the Mortality of the Souls of Brutes; and as to the Concession in the *Minor*, *That Material Organs rightly dispos'd, are absolutely necessary for an Intellectual Being to Act*, manifestly demonstrates to us, that it does depend on Matter *quoad Operari*, as to Operation; and Operation being the Essence of an Active Spiritual Being (as no Man knows another to have a Soul, but by its Operations) It does depend likewise *quoad esse*; and in the sequel, I will prove that it does *quoad Fieri* also.

Besides,

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Besides, this doth not answer the Point by any means, for the Understanding being an Immaterial Faculty and Intellection, an immaterial Action, proceeding from an Immaterial Being, the Soul (as all *Psychomuthists* agree) Why cannot that Being exert it self in any other Part, when the Brain is egregiously hurt? For *Material* (as I have oft had occasion to mention it as an *Axiom* of undoubted Truth) cannot hinder or controul *Immaterial*, and consequently the Soul in its own Nature might act indepently upon Matter, which we see it cannot do. There is but one poor Refuge left, *That the Soul of Man has a particular Immateriality, wick necessarily requires Material Organs to assist it in its Operations*: But what is all this but still allowing its dependency on Matter, as before asserted. As to a fuller Proof of its dependency on Matter, *quoad esse*, viz. as to its Being, the Arguments inention'd, *Cap. 10.* against its Pre-existence, sufficiently prove one part, viz. that it had no Being before it came into Matter, and my Adversaries allowing Organs absolutely necessary for its right Acting; I may, I presume, with good Reason conclude, that it ows its Being to its co-acting with the Body; I mean, we have no other Demonstration that it has a Being, but as we suppose it, and observe it to *Act* by the Assistance of the Organs of the Body, which undoubtedly implies dependency *quoad esse*; especially

seeing Philosophy never could teach us, that it had any Being, when separated from the Body, upon any ground of Reason, but by a bare Figment of *Elysium*, or the like. Now that it doth depend on Matter *quoad Fieri*, I come next to prove I do not here Argue, as if in Madmen or Fools, the Intellective Faculty were wholly destroy'd; or perishes; because very oft to the Contrary, some sudden Footsteps or Flashes of Reason appear in both, as is visible to all Mankind, being, as it were, unexpected Efforts of a Rational Soul, awak'd out of its Lethargy, and then dropping into it again: But however, it is very evident, that the Understanding or Intellective Faculty perishes. and decays almost totally in the forementioned Instances; and more apparently in Decrepit old Men seems to be totally extinguish'd, where the Organs cannot be suppos'd to have that Indisposition; therefore to admit it no farther, where this *partial Decays*, or loss of Operation proceeds, there must necessarily follow *Diminution in the Subject* from whence the Operation flows; and this flowing first of all from the Soul; the Soul it self, not the Body, must in Philosophy be esteem'd that Subject which is impair'd and decay'd also: But moreover, this Intellective Faculty or Essential part of the Soul, is not only decayed by Diseases and old Age, but is augmented and encreas'd by Learning, Education,

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cation, Conversation, therefore capable of Augmentation and Diminution, and consequently liable to perish.

Thus far having sufficiently prov'd, as I presume, That the Soul of Man depends on Matter *quoad esse & Operari*, which I take in this Case to be in Reality the same, where the Subject we argue about, is not the Subject of our Senses, but only of our Understanding, as the Soul is. In the next place, I insist on it, That the Soul of Man depends on Matter *in Fieri*. But before I proceed in this Argument, I would desire my Reader to understand that I mean not, that *Anima fit ex Materia tanquam Principio Constitutivo*, but *ex Materia Gremio*, as Philosophers say, That the Soul is not made out of Matter, as its constituent Principle, but made, as it were, in the Lap or Bosom of Matter, in which by the Act of Generation, it is originally produc'd and propagated down to Posterity; so that from the first Moment of its beginning to the last of its Dissolution it depends on Matter *in Fieri*, as well as *esse & Operari*. As thus I prove,

That which is generated from the Seminal Principle of the Parent, depends on Matter *in Fieri*, as to its Make and Original: But the Soul of Man is generated from the Seminal Principle of the Parent.

Therefore the Soul of Man depends on Matter, &c.

The

The Major Proposition of this Syllogism, I think no man will deny; for if the Seed of the Parent be the Subject Matter, or Seminal Principle, as I here call it, *In quo Anima Generatur, or e quo tanquam, e Subiecto producitur*: In which the Soul is generated, or out of which, as the Subject, it is produc'd, then it certainly depends on Matter in *Fieri*; As to the Minor Proposition, I thus prove,

If a Parent from a Seminal principle generate Man,

Then he generates the Soul as well as Body of Man;

(For neither Soul nor Body separately are Man).

But a Parent from, &c. generates Man.
Ergo,

I know some have exploded the Rational Soul's being *ex traduce*, and perhaps will look upon this Argument too light to create a Conviction; But what Reasons they have for it, I could never well understand, it seeming to an unprejudic'd Judgment to be built on a Solid Foundation, and neither contrary to Philosophy; Reason or Divinity. For if we consult Comparative Generations, we shall find, without any Contradiction of *Philosophers*, that an Horse generates an Horse, a Dog his likeness, as to Matter and Forme; and why Man should be exempt from doing so, because he is a Creature of the greatest perfection, I see no Reason; because otherwise it is impossible

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possible he should be said to generate any thing *Humanum*.

For 1st. he cannot generate *First Matter*, because that is *Ingenerable and Incorruptible*, and is so strong a Principle of *Philosophy*, that none yet durst attempt to controvert or contradict it; All Generations of Things, being but a Production of Forme from the same Subject-Matter; as Air from Water; Clouds from Water, &c. Therefore *Man cannot generate first Matter*.

And 2^{dly}, Nor can he be said to generate *second Matter*, as he generates *aliquid Humanum*, for then he would only generate Animal, and not a Species or *Individuum* of his own Kind, which is no more than to say he generates the *Brutal or Sensitive Part only of Man* (to argue according to the Philosophical Notion in this Point, commonly receiv'd; tho' I think I have sufficiently prov'd already, that there are not three such Souls or Formes) and consequently the Generation of Man is in reality Nothing but the Generation of a Brute; which Brutal Soul (say they) is extinguish'd by the Rational Supervening, so that if that Axiom be true: *Corruptio unius est Generatio alterius, & vice versa*; The Corruption of one thing is the Generation of another, the Corruption of the Brutal Soul must be a Generation of the Rational, which is as monstrously absurd, as that Man generates a Brute only. Again, all *Psychomithists* allow that a *Man cannot generate the Rational Soul, because*

cause *Immaterial*; therefore if he generates neither First nor Second Matter, nor the Rational Soul, he generates nothing of Man; I mean *Nihil Humanum*.

If it be said he generates a Man, because he causes the Union of Body and Soul, or is the Cause of their Union; what Reasoning is this? To *Generate Union* which is an Accident, or to *cause Union between two Things*; What Man calls that *Generating* those two Things? We might say that also of Brutes, if Generation be to cause Union of Forme and Matter, then no Brute also generates another Brute; but yet all grant Brutes generate their Likeness: Others answer, that it is enough to supply a *Materia proxima*, to receive the Soul of Man, to say one Man generates another; but this will not hold Water neither: For Generation is the Production of a new Forme in Matter. But the supplying a *Materia proxima*, is no Production of a new Forme. *Ergo*. Communication of *Materia proxima* is no Generation.

These Arguments seem to me, (and I hope to others) very cogent, to prove that a Man doth, and must generate Man, I mean *whole Man*, Body and Soul, as they are pleas'd to call it, or else he generates nothing at all; and consequently Man consisting of Matter and Forme, call'd *Soul and Body*, must by the Rules of Philosophy, be subject to Corruption, and perish together, as together they were generated;

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generated; For if he that supplies a *Materia proxima*, may be said to generate Man; then he that supplies Wax, may be said to generate the Stamp, Image, or Impression it bears; and he that supplies Materials for Cloaths, to generate or make the Forme or Fashion of the Suit.

But because not only Arguments, but Authority also may be requir'd by some to confirm this Opinion, and shew the World that it is not from Affectation of being singular, that the Author espouses it; I will repeat you what *Aristotle* says in relation to this Point. *Lib. 10. de Gen. Animal.* τὸ μὲν ἀρρεὲν παρέχει αἰ τὸ τὲ εἶδ' ὃ καὶ τὴν ἀρ ἢν τῆς κινήσιος, τὸ δὲ θῆλυ τὸ σῆμα καὶ τὴν ὕλην, That is to say, *Man in Generation gives the Forme, Image, or beginning of Motion [or Life]; the Female supplies Body, or Matter, plainly intimating, that between Both, Matter and Forme, call'd Soul and Body are supply'd.* The Learned *Senertus* in his *Hypomn. Phys. lib. 4. cap. 10.* speaking of the Propagation of Man, *ex Semine*, from the Seed: Says, *Non solum posse, sed & voluisse Deum ita fieri sacrae Literæ testantur, dum docent Deum jussisse, ut non solum Animalia alia, sed & homo sibi simile generaret, & in individuis multiplicaretur, (i. e.)* The Holy Scriptures testifie not only that God Almighty could or might, but that he would (have Man to propagate his Likeness) it so to be, seeing they teach us that God cammanded not only that all Creatures else, but that Man also should generate
his

his Likeness, and be multiply'd in its Individuals ; of which, see more in that excellent Treatise beforementioned ; but because convincing Reasons are the best Authorities ; after these two Great Men of their Ages, I shall omit citing any other, and proceed on.

If Man did not generate Forme [Rational Soul] at the very Instant of Conception, then the Husband dying before Organization perfected for reception of the Rational Soul, doth not leave his Wife impregnated with Man, but only Animal or Animalculum ; and consequently she could not bear or bring forth a Rational Creature, but this is against common Experience. Ergo: This Argument I mention for the Soul's being *Ex traduce*, because it strongly infers the Truth of such an Assertion, either by making the Adversary confess the Defect to be supply'd by that Absurd Opinion (before confuted) of *insundendo creatur Anima, & creando infunditur*. vid. cap. 3. Or make the Dead generant, by some Astral Spirit or other, act on the Animated Body in the Womb, to dispose it for the Reception of a Rational Soul, when Organiz'd, which I am sure is more Absurd than the former : For all hold it cannot be induc'd, but into an organiz'd Body ; and consequently it was not in the Power of the Generant, being suppos'd to be dead, to effect the Production of the Forme in Matter Organiz'd, after he was dead.

Lastly,

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Lastly, either the Soul of Man is generated, or *infus'd*, or *increated* no other *Modus* or way, as yet having been found out by Philosophers for its production in Matter, but 'tis neither *infus'd* or *increated*. *Ergo*, The Notion of *Infusion* I have already confuted, that of *Increation* or being created, or produced in the Subject *ex nihilo* has the same absurd Consequences, as the Former; because then the Generation of Man would every time be the Production of a new Being, which cannot be allow'd; seeing all Philosophy make a perfect distinction between Generation and Creation; besides that, the first Creation of all things by God Almighty, mention'd *Gen. cap. 2 ver. 2.* terminated the whole Business of Creation; Again, if it be *infus'd*, it must have a pre-existence, which before I have sufficiently prov'd to be irrational and absurd to suppose. Thus if it be neither *Increated*, (*i. e.*) created in the subject Matter, nor *infus'd*, it must consequently be generated, allowing this Position to be true, *that one Man generates another, or that Man doth generate something.* But besides, both these Suppositions destroy all Philosophical Reasoning, because it centers the whole business of Generation in the immediate Power of an Omnipotent Being, without any reference had to second Causes, as God ordain'd them to act; for altho' we may allow indeed, that God may create the Soul in the very Minute

Minute of Conception, or infuse the same in the Minute of Organization; yet seeing not any where, or by any means it doth appear, that God Almighty doth act so, or ever did, we have no real Grounds to build our Belief on, but rather the Contrary, as I will prove in the following Chapters; so that such Assertions shall never pass with me for Arguments, much less a Demonstration.

Thus upon the whole, we find how weak and insufficient, the Arguments of Philosophy are, to defend the Opinion of an Immaterial Soul united to the Body; What idle and trifling Distinctions, they are forc'd to make to defend it; What Shifts and Evasions they frame to support their Notion; Inasmuch, that a Man may say, *There is no Plea to ground a Belief on the Philosophers Arguments, which pretend to establish two distinct Substances, Spiritual and Material, in Man: But only to those who are resolv'd not to be inform'd, and will know no better.*

CHAP. VI.

*That it is a Doctrine or Belief most
Consonant to the Dictates of
right Reason, That Human Soul
will cease to Be, when the Body
dies, and consequently it cannot
be a Substantial Immortal Spirit
united to the Body.*

IN order to the better understanding
this Proposition, it will be very re-
quisite to explain, what I mean by the
Dictates of Right Reason, which I here de-
fine to be, *certain Rules agreeable to the
Nature of a Rational Creature by which he
judges of the Truth or Falsity, Congruity or
Incongruity of an Action, or Thing with Hu-
man Understanding* : As for Example, that
which is intrinsically, or in its own Na-
ture, Evil, 'tis impossible but that it must
be evil; No man is oblig'd to an Impos-
sibility; Two contradictory Propositions
cannot possibly be true, and a natural
Impossibility ought not to be believ'd.
These, or such like, are call'd the Rules
of Right Reason, and are undoubtedly
true, where the Estimate can be made by
Reason; and the thing is not so profound-
ly

ly Myfterious, as to be above, or Incomprehenfible by it. This I mention, becaufe many things may feem to imply Contradictions, and be naturally impoffible in themfelves, but when rightly fcan'd, do argue only a difficulty as to our Apprehenfion, but none where an Omnipotent Power interpoſes.

Reſta Illatio ex Natura Principiis (ſays the Learned Grotius) *indicat jus Naturæ, & jus Naturæ eſt dictatum reſta Rationis indicans Actui alicui ex convenientia vel diſconvenientia cum Natura Rationali inefſe moralem turpitudinem aut Moralem Neceſſitatem*: That is, *A right Inference deduc'd from the Principles of Nature, tells us what is the right of Nature, and that right of Nature is the Dictate of right Reason, demonſtrating from the Agreeableneſs or Diſagreeableneſs of any Action to a Rational Nature, that there is in it a Moral Turpitude or Moral Neceſſity.* lib. 10. cap. 1. de jure Belli. But beſides this, *Quædam dicuntur eſſe Jus Naturalis, Quibus jus Naturæ non repugnat ſcil. Non proprie ſed reductivè, ſicut ea dicuntur Juſta, quæ Injuſtitia carent*; That is, *Some things* (ſays he) *are ſaid to be of Natural Right, which are not repugnant to it, viz. that is not properly of the Right of Nature, but reductivè, as thoſe things are ſaid to be juſt, which have no injuſtice in them.* Again: *Ea dicuntur eſſe Jus Naturalis quæ Ratio Honeſta, aut opoſitis meliora eſſe indicat.* That is, *Thoſe things are ſaid to be of Natural Right, which*
Reason

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Reason tells us, are honest and better, or more eligible than its opposite or contrary part.

These are the Definitions of *Right Reason*, or the Right of Nature, stated according to the Agreeableness, or disagreeableness with a Rational Nature, (*i. e.*) Man, the most perfect Being in his Operations of all the Sublunary Works of the Creation: But there is also another Definition, (mention'd already *cap. 4.*) which is necessary here to be inserted and consider'd, which I call *Natural Reason* or *Reasoning*, and it is *Operatio, seu Impetus Intellectus, quo unumquodque Animal per diversa Media judicata ad Propositum finem obtinendum stimulatur.* That is, *An Operation or Impetus of the Understanding [or Mind] by which every Animal is excited by divers ways to attain the End he proposes to himself:* This I take to be *Right Reason*, tho' not limited to a Rational Nature, (*i. e.*) Man, as much as the former, and according to the Perfection every Creature is endow'd with He acts more, or less judiciously to obtain his End: Thus we say, a Man in such a Case acted very wisely, or very foolishly, according to the Means he chose to obtain his End. And this indeed is but of a little more Latitude than the first Definition mention'd, which determines the Understanding to act rationally, because it deliberates about the Falsity or Truth, Congruity or Incongruity of an Action with itself, the restriction to Man being the only

ly difference between what he calls the *Dictates of Right Reason*, and what I here call *Natural Reason*, the one beginning with the very Nature of every Living Creature, and the other beginning with Man, not before he comes to a Free use of his Intellectual Faculties, and by Education and Conversation is instructed how to make true and right Deductions from the Principles of Nature. Now this Natural Reason consists Principally of two Parts.

1. The contriving and designing to find out proper ways and means to support the Continuance of Life, they are endow'd with. This prompts every Living Creature to seek Food for its support, and Sustainance, as soon as it receives Breath almost. And

2dly, The avoiding and shunning of Danger, by which means that Life they propose to support, may be defended and secured from Injury or Violence: This Principle likewise is Ingrafted in the Nature of every living Creature, and fear of Danger, tho' not a necessary, Concomitant at the Birth of every living Creature, yet in process of time becomes riveted in the very Nature of an Animal. This makes me here and elsewhere lay it down, as an unquestionable Truth. *cap. 4. That all Acts of Reason or Reasoning indispensably flow from, and are the necessary Properties of Life.* I know some will refer all Actions in Brutes to *Natural Instinct*,
and

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and tell me, that by *Natural Reason*, I can mean no more, and that what I call *Reason*, is not by any means to be term'd so. To which at present, I answer, that such an Opponent would do well to explain what he means by *Natural Instinct*; I am sure the Words and Meaning of *Natural Reason* are far more easier to be understood by Persons of the meanest Capacity. But of this, more in the close of this Chapter.

Having thus laid down several Definitions or Explications of the Notion of *Right Reason* or *Jus Naturæ*, it plainly appears a thing may be said several ways consonant to the Dictates of right Reason: As,

1. From its Agreeableness, or disagreeableness to a Rational Nature.

2. When a Thing has no Moral Turpitude in it.

3. When the right of Nature is not repugnant to it.

4. When the Thing appears Honest, and more eligible than its Contrary or Opposite part, as *posito Matrimonio* Incest and Concubinage, ought to be rejected, tho' formerly they were allow'd not to be Repugnant to the Law of Nature.

5. When a Creature acts by proper Means to obtain his End.

Now to apply what I have here laid down to the present Case, I beg leave to use the Expression *Mortality of the Soul*, because I am to deal with those who suppose in Man to be an Immaterial Sub-

stance, and immortal too, not by the Gift of an Omnipotent Power at the Resurrection, but in his own Nature at the first Creation: For to deal plainly, as to the Mortality or Corruption of a Spiritual Substance, I cannot conceive the *Modus* of it, nor indeed what it does generate (as the Corruption of one necessarily implies the Generation of another thing) if I prove it to corrupt with the Body; therefore by *Mortality*, I mean no more than that *it will cease to Be* when the Body dies, and Man will return to his Primitive Dust, as if he had never been. This Doctrine or Belief, I will prove to be most consonant to the *Dictates of Right Reason*; for as to Mortality or Dissolution of the Body and Soul (as it is usually call'd) it being a Physical Action admits of no Ratiocination, as to Moral Turpitude, or Necessity. To proceed on therefore according to the Notions here laid down, I make these following Propositions or Assertions:

1. That the Mortality of *Human Soul*, tho' united Spiritually to the Body, is most agreeable to a Rational Nature: As thus I prove,

That Doctrine or Belief is most agreeable to a Rational Nature, which is most easy to be comprehended and understood, as having in it more probable Grounds of Truth.

But the Doctrine of the Mortality of *Human Soul* is more easy to be comprehended,

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hended, and has in it more probable Grounds of Truth, than the Immortality. *Ergo*, It is a Belief or Doctrine more agreeable to a Rational Nature.

The Major Proposition I do not conceive can any ways be deny'd: For, tho' there are some things difficult to be comprehended and understood, and those very things too have an equal probable Grounds of Truth; yet we must allow a Rational Nature does most approve of Things easy to be understood, and things that carry with them the face of plain down right Truths, rather than Mysterious Intricacies, and oft-times nothing but perplex'd Oppositions; 'Tis but a strain or stretch, as 'twere, upon Rational Nature to urge it with Incomprehensible Problems, extraordinary difficult, if at all to be understood, but that which is most agreeable to it, is undoubtedly plain easy Truths. Now as to the Proof of the Minor Proposition, I think it admits of very little Difficulty (tho' I will not do it Sylogistically, it Savouring too much of Pedantry always to proceed so) for it is more easy to be comprehended, that a Mortal Principle should be joyn'd to a Mortal, and both equally Perishable, than that an Immortal one should be joyn'd to a Mortal one, *viz.* Soul to Body, and survive it to all Eternity. This I urge Philosophically, abstracted from the Notions of Religion, and according to the Opinions Heathens had of

the Soul, and the Nature of Union by them laid down, as *simile gaudet sibi simili*. For if we should press it on, back'd by Divinity and Scripture, what Reward would *Eternal Life* be to the Righteous? Jesus tells the *Sadduces*, disputing about the Resurrection, *That they which are rais'd from the Dead, die no more, but are as the Angels in Heaven*, Luk. 20. ver. 36. Again, *And the Hour is coming, in the which, all that are in the Grave shall hear his Voice, and shall come forth they that have done good unto the Resurrection of Life*. Joh. 5. ver. 25. 26. and Rom. cap. 6. ver. 22. *The end of Sin is Death, but Holiness Everlasting Life*. Again. *Christ hath brought Life and Immortality to Light, through the Gospel*. 2 Tim. cap. 1. ver. 10. *A Crown of Life*. cap. 4. ver. 8. *In hope of Eternal Life*. And the *Book of Life*, call'd *Philip*. cap. 4. ver. 3. and 1 Tim. cap. 4. ver. 8. *Having promise of the Life that now is, and that which is to come*. All the whole Current of the Scripture promises *Life* to the Righteous. Now what would that signify to a good Christian, that has in him already his *better Part*, the Soul alive, and as they say, *Immortal to all Eternity*? Life would be no Gift to him, nor an Obligation to the Material dead Lump, the Body, seeing the Soul was capable without the Addition of Body, of all the Pleasures or Punishments, consequent to *Eternal Life* of Happiness or *Eternal Damnation*. Besides the Inconceivable-
ness

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ness of the Union of Material to Immaterial, must, I am sure, without Faith be hardly a Notion agreeable to a Rational Nature; but more of this by and by.

2. The second Proposition or Assertion is this: That *the Doctrine or Belief of the Mortality of Human Soul contains in it no Moral Turpitude, and consequently the Right of Nature is not repugnant to it.*

I have comprised these two Rules in one, and thus I prove both:

That which contains in it any Moral Turpitude, must be repugnant also to the *Law of God* (Moral Obligations being Essentially true.) But it doth not contradict the *Law of God*, as has been, and will be more fully prov'd. *Ergo,*

This I shall not pretend to urge by further Proof in this place, having reserv'd a particular Chapter to prove this Doctrine, by the Testimony of the Holy Scriptures; only this I shall remark, that one of the Definitions of Right Reason mentions also a *Moral Necessity*, which some perhaps, will ask what I mean by it. To which I return this Answer. That it is an *Obligation arising from the Rules of Morality, by which a Man must act honestly.* Thus we usually say a Man cannot do this or the other thing, altho' we know it is in his Power to do it, if he will; by which words *cannot do*, we mean *Lawfully and Honestly do*, and *id possumus quod jure possumus*; therefore such an one Acts by a Moral Compulsion or Necessity, whereupon I proceed. That

That Belief which leads us to Superstition, we cannot lawfully follow ; But the Belief of a Spiritual Soul in Man, leads us to Superstition, as being the true Grounds of praying for the Dead, feigning a Purgatory, &c. *Ergo.* This Syllogism requires no further Proof to be urg'd for Confirmation, but it gives us a Demonstration that such a Doctrine is *more eligible than the Contrary*, so I shall add but one Argument in general more, and that is this,

That which implies neither Contradiction, Impossibility of Nature, or Improbability, is a Belief consonant to right Reason ; but the Belief of the Soul of Man, perishable with the Body, implies neither Contradiction, &c. *Ergo.*

Now because this Proposition has many Parts in it, I answer, first, It implies no *Contradiction*, because, if Man may be supposed to be *wholly born*, as has been prov'd, He must *wholly die*. *Ergo*, there is no Contradiction: For to reply, that it is a Contradiction, that *an Immortal Being should die* ; I grant it, but this begs the Question, and supposes him compounded of an Immortal and Mortal Being, which Supposition, I think, I have already sufficiently confuted, and will endeavour more fully to do it, if possible in the following Chapter.

2dly, It implies no *Impossibility* in Nature, for as I hinted elsewhere, *Why should it be thought a thing incredible, that God should raise the Dead ?* St. Paul urges
Act.

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Act. 26. ver. 8. with a great deal of Ardour and Zeal to *Festus*; and we do not find that either He or any one else retorted *because Impossible*, no Man ever daring to say that of Omnipotence. Now, if I put the Question in a Thing of far less Moment than that of the Resurrection, I mean the Mortality of whole Man, *Why should it be thought impossible that God should make Man of a Mortal Soul and Body? Why is it impossible for a Man to propagate his Species totally? Why could not Matter be made capable of Will and Understanding?* Sure I am, no man can be so bold as to return answer, *Because it was impossible for God to do it.* For that Power which could make this whole Sublunary World out of Nothing, is certainly able to make Matter Ratiocinate, Think, and Discourse, &c. I know the Answer to this will be, that it doth not appear any where that He has made Man of a Mortal Soul, or Matter to understand, &c. Therefore such an Opinion is frivolous and vain: To which I return these my Sentiments, That if it doth not plainly appear so consonant to Reason and Scripture, that Man's Soul will die (as my Adversaries say) or cease to be, &c. or that God who gave Life, gave Power to Matter to Reason and Understand; yet this very answer allows it not *Impossible*; but only *Improbable*; But contrary to this I prove, because it is grounded on Philosophy, Reason and Scripture, and consequently

sequently a Rational Man ought to embrace this Belief.

Another Argument from the Conjecture of the Divine Will in the Production or Generation of Brutes. *Conjectura Divinae Voluntatis Naturali Ratione adjuvante a similibus ad similia procedere fas est*, say both Civilians and Divines; By Conjecture of the Divine Will, and the assistance of Natural Reason, it is lawful to proceed from like Cases to like. This Maxim the Learned Grotius makes use of to explain the Power Man has given him by the Law of God and Nature to inflict Punishments, when an equal Crime or Parallel Case doth happen. *v. g.* If Man be allow'd to punish Homicides or Murderers with Death, He may also be allow'd to punish Violaters of the Matrimonial Bed, or Virginal Chastity, &c. Because Reputation or a good Name is oft esteem'd equal to a Man's Life, and he that endeavours to take away one, would do the other, if the Laws would permit.

Now altho' the Learned Grotius makes use of it to prove the *lawfulness* of Punishments in parallel Cases of Offence, yet because it is a general Maxim, I shall apply it in the present Case, by proving from the Parallel of Brutes, the Mortality of *Whole Man*. Here I must recur to some Arguments, or Texts of Scripture, because they are the only Evidence of the Conjecture we make of the Divine Will. That Brutes propagate
Brutes,

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Brutes, that is, both Matter and Forme, and that the Whole Brute perisheth when he dies, is on all hands agreed: Now that there is no difference between Man and Beast in respect of his Beginning and Ending, doth manifestly appear by several places of Scripture. Therefore says *Job*, *Vain Man would be Wise, tho' he be born like a Wild Asses Colt*: i. e. Tho' he has no more visible Signs of being Rational at his Birth, than a Colt or Foal or a Wild Ass. *cap. 11. ver. 12.* plainly intimating Man in his Original to have a Parity of Souls, if I may so call it, with a Brute, or Beast that perishes. But *Eccles.* describes Man's Original in Comparison with a Beast, more fully: *I said in my heart concerning the State of the Sons of Men, that God might manifest them, and that they might see that themselves are Beasts, for that which befalleth the Sons of Men, befalleth Beasts; even one thing befall-eth them, as one dieth, so dieth the other, they have all one Breath; so that Man hath no Pre-eminence above a Beast, All go unto one Place; All are of the Dust, and unto Dust return again. Eccles. cap. 3. ver. 18, 19, 20. All flesh perish together, and Man shall turn again unto Dust. Job. cap. 34. ver. 14.* Here I think is more than a Conjecture; For it is a Demonstration of the Divine Will, as to the Generation and Corruption of Man, that he has one Breath [of Life] with, and no Pre-eminence above a Beast. I cannot admit the Answer that
some

some make to this Text; as if it meant only, that *Man and Beast were equally subject to Death*; for granting it so, yet Man having a Rational, immortal Soul, which never dies (if we believe this Doctrine) would have the Pre-eminence of a Beast, for he would only die but *in Part*, nay his worst Part too, *his Body*; Whereas a Beast would totally perish: Therefore this Answer is of little Validity to destroy the Argument. Besides this, let us now consider his Original, with the Circumstances that related to the propagating Life in Man after the Creation; the 1st. Chap. of *Gen.* compar'd with the 5th. When God said, *ver. 22. Be fruitful and multiply*; He adds, *ver. 24. Let the Earth bring forth every living Creature after his Kind, Cattle and Creeping things after his Kind, and it was so*, which I take to signify this, That as soon as God had Created Beasts, He gave them Power to propagate their Kind, Species or Likeness; so that one Beast brought forth another like Himself, and as he brought a corruptible Creature, so in process of time, He was to return to the same State of Corruption, and wholly perish. Now in the Production or Generation of *Adam*, mention'd, *cap. 5. ver. 1. In the day that God created Man, in the likeness of God made he him*, the Scriptures says, That is, God made him like himself, not in Immateriality, or Immortality, for that would have been to create a kind of a Godhead,
but

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but in Perfection of Reason and Understanding, with such Faculties and Operations, as render him next to God Almighty the most perfect Sublunary Being. And this is the Sense of the Text, all Expositors give it; and as God made *Adam* in his own Likeness, which we find did never imply by the Text giving him an Immaterial Substance, or Spiritual Soul, for even that would not have denominated him like God (all created Things bearing no Proportion or Similitude in Comparison to an Infinite, Omnipotent, Omniscient Creator) so, *ver. 3. Adam lived 530 Years, and begat a Son in his own Likeness, after his own Image. And ver. 5. Call'd his Name Seth;* That is, he begat a Creature endow'd with all those Perfections of Reason and Understanding, as he himself had receiv'd from God, that was a Rational Creature, properly call'd *Man*, like himself.

The third Argument is this; if Rationality in Man be a Demonstration of an Immaterial, and consequently Immortal Substance in Man; it would also be a Demonstration *in suo genere* of the same implanted in Brutes, because Brutes, according to their Degrees of Perfection act *Rationally*; according to the Explication or Definition of Reasoning, propos'd *cap. 4. That it is an Operation of the Mind or Understanding, by which every Animal is excited to obtain by divers ways, the End he proposes to himself, according to the*
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best of his Judgment ; which Definition here, I shall make good as to all its Parts, tho' many, I know, will Cavill at my manner of expressing it. Thus we have not only a Proof of the Conjecture of the Divine Will, that God Almighty has ordain'd the Propagation, and corruption of Man and Beast alike ; but if we examine the Actions that flow from Both, there doth not appear a sufficient Ground to denominate one *Rational*, and the other *Irrational* ; so far I mean, as to exclude Beasts from being in *any wise Rational*, or acting *Rationally* ; for supposing but any one Species of Brutes doth so (tho' 'twere apparent, that Insects, Worms, and such viler Brutes do not, as some say, but do not prove it) it is a sufficient Argument to prove, that Species of Brutes ought also to have an *Immaterial Soul*, if to act *Rationally* were the demonstrative *Index* of it, tho' I must own, and always did and do assert, That the most perfect degree of Rationality appears super-eminently in Man above all other Creatures, upon which account, he is said to be created in the Likeness or Similitude of God.

Here I know it will be objected, that then I allow no *Specificall difference*, but only *gradual* between Man and Beast, if Perfection only make the Distinction, which Notion runs counter to all Philosophers in the World. To which I answer, That the Conceptions or Notions,
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by which we determine this, or that thing to be *specifically different* from each other, are in their own Nature very oft extreamly difficult to be explain'd, and comprehended; and the Reason of this I assign to be, because the Essences or Beings of things are scarce thoroughly comprehensible by our finite Understandings, and consequently what we do not thoroughly comprehend, we must with great difficulty and obscurity too very oft explain; I say with great *Difficulty and Obscurity* in some Cases, because it is not impossible, but that in some again, we may have a more adequate or clear Notion or Conception of the Specific difference than in others: As for Example, I have a clearer Idea or Conception of the difference between *Corpus Animatum & Inanimatum*, than I have between *Substantia Materialis & Immaterialis*, because to be a Substance and Immaterial involves more difficulty in it to be comprehended, than it does to understand the difference of *Animatum* from *Inanimatum*, the Essence of *Animatum* being far more easy to be comprehended, as distinguish'd from *Inanimatum*, (because *Corpus* may manifestly include Both,) than *Substantia* when divided into *Materialis & Immaterialis*. Thus again for the Division of *Animal* into *Homio & Brutum*, it doth not so manifestly declare a Specific difference as the foremention'd Division into *Animate* and *Inanimate*, doth, because the Ground of this Distinction ariseth from a

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false fundamental Supposition in Philosophy, viz. An immaterial substantial Form composing Man, and producing different Actions or Operations, and a Material Forme, composing Brutes; acting likewise opposite to the former: Upon which account Philosophers have call'd them *Specifically different*; whereas it doth not appear there is in reality any more than a *Gradual difference* in Man from Brute; altho' by reason of the vast disproportion of Perfection, it may be deem'd also a *Specific difference*, if we lay aside our Learned Notion, contracted by a prepossess'd Education: I say, may be term'd, or Tantamount to a Specific difference, tho' not so in a true Philosophical Sense, I grant, Because we see that Perfection of Operations does visibly make as much a distinction between one thing and another, tho' not a Specific one, as possibly almost there can be in Nature. v. g. An Horse or a Dog have oftentimes such apparent Docility, and do perform such stupendous Operations, that in comparison of a Worm or Fly, and several other Brutes, they seem to be Specifically different as much as Man is from them. And indeed I will here presume to call it a *Specific difference sensu largiori*, between Beast and Beast, as they do allow it will follow; nor will it in the least derogate from the Dignity of Man's Nature, seeing he is allow'd to be plac'd in the highest degree of Perfection of all Animals whatever. But I now proceed to show those

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those Glimmerings of Reason that appear often in Brutes which would make them also to have Immaterial Souls, and consequently immortal, if Rationality were the only Criterion to judge by, of its Immateriality.

What I said before, I must beg leave to repeat, *Why should it be thought a thing Incredible, or Impossible that God should make Matter capable of performing all Acts of Ratiocination or Reasoning?* He that could make Man, nay this whole visible World out of Nothing, and make Iron swim contrary to its Nature. 2 King. cap. 6. ver. 6. could by his Word give Life to dead, stupid, insensible Matter; cannot sure out-stretch, as it were, his Almighty Power, to make the same Matter capable of Ratiocination, so that we need not recur to an Immaterial Substance in Man to explain Human or Rational Operations. But of this I have said enough already.

I know but one usual Objection or main Pillar on which the *Psychomathists* build their Foundation, to show the Impossibility of Man's acting without an Immaterial Substance, or Spirit acting him and co-operating together; and that is drawn from *Reflex Actions which Men perform*, and (as they say) *Brutes cannot*. v. g. *Man not only thinks but judges of, and reflects on those very Thoughts he has conceived, forms Notions not only of Singulars, but also of Universals, which is impossible for a Material Forme or Brutal Soul to do;*

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But now let us attack this *Gordian Knot*, and examine where this Grand Impossibility in Nature lies. For I do suppose that all my Adversaries do yield, that it is not impossible to be done by the Omnipotent Power of God, but that the Impossibility lies, in the Nature of the thing, or Matter it self, as God has ordain'd it to Be, Act, or suffer among the Series of Second Causes.

As to the Understanding, we know its immediate Objects are Singulars, *Singularia & Materialia*. For it is a Maxim in Philosophy that *Intellectus primo intelligit Singularia, or Materialia*, (i.e.) *The Understanding first apprehends singulars and Material Objects, and after it has apprehended them, it formes General and Immaterial Species of Things*, call'd by Philosophers *Species Intentionales, Intelligentes Ideæ, Phantasmata*, by which Man divides, abstracts, compounds, as he thinks fit, in order the better to penetrate into the Knowledge of all Singulars and comprehend Universals. Now says the *Psychomathist*, The Soul not only formes these Ideas, or Immaterial Conceptions, but reflects on them too, which is impossible for a Material or Brutal Forme to do.

Very good! But why impossible? Why all this Philosophical *Farrago* to explain the Operations of the Intellect or Understanding, to show the Impossibility that such Operations can be done by a Brutal Soul or Material and Corruptible Forme of a Brute, as it is usually stiled?

For thus I argue, Is it possible that a Brute should

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should apprehend *Singularia & Materialia*? Undoubtedly they do; Thus far then a Brute may be allow'd to have an Intellect, or Understanding. Again, Is it impossible for a Brute to preserve, and recollect the Ideas of Things once seen, or learn'd? Certainly no, for there is evident Proof by common Experience that Dogs, Horses, Monkeys, nay that unweildy Mass of Flesh and Bones, an Elephant has been taught to dance the same Dance over, and over again by the Stroaks of a Violin, or other Musical Instrument, and perform divers other stupendous Actions besides. *Vid. Le Grand. Au Bruta sint Machina.* Sir Kenelm Digby's Philosophical Treatises, which can be nothing else but the recollection of the *Species Intentionales*, or Ideas of Motion, those Animals have some time before perform'd. Now what are these Ideas but universal and Immaterial Conceptions? I do not see why these Brutes may not truly be said to act Rationally, seeing they are able to perform these Motions *with Regularity* (keeping time to the Musick as we very oft see) which infers in Man an Act of Judgment, tho' some are pleas'd to deny that it doth so in Brutes, and resolve such a discerning Faculty into *Natural Instinct*, or *meer Mechanism*. But I would be glad to hear the least Umbrage of Reason to ground such a Distinction on. The Craft of the Fox, and Docility of the Ape give abundant Testimony's of the like Nature, too long here to be insisted on, and the

wonderful Curiosity in Birds building their Nests, so much beyond the Power of Man to imitate, argue undoubtedly some Principle *higher than meer Machines, or Natural Instinct*, those *Wordy Answers* to all such Objections. Balaam's Ass that spake and reason'd with his Master, *Why hast thou stroke me these three times? Am not I thine Ass which thou hast ridden ever sinne I was thine, was I wont to do so unto thee?* Numb. 22. v. 30. And divers Birds being taught to speak, and answer judiciously to Questions propounded (*vid.* The Story of a Parrot in Sir Will. Temple's Memoirs) must at least make the *Psychemuthists* own that the Act of Reason, or Reasoning in some particular Cases doth not necessarily imply an Immaterial Substance to be its Foundation, or Author, or else, that God sent a Rational Soul for a little time into an Irrational Ass (strange Conjunction!) to make him discourse so judiciously with his Master. For altho' this was done by the immediate Power of God, and miraculous, yet that is no Answer to those Cases abovemention'd, not miraculous, but common; wherein to discourse judiciously and argue Consequences, and reasons of acting, undoubtedly implies to act Rationally. Besides several Miracles have in them generally a *Modus* conceivable, how God brings things to pass; as in the Case of the Three Children in the Fiery Furnace. Dan. 3. v. 25. where the Fire was with-held from its natural Activity from burning either Clothes

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or Flesh. And God preserving the Children of *Israel's* Clothes and Shoes from wearing out in 40 Years time in the Wilderness. *Deut.* 29. v. 5. was, as to the *Modus* of it, a Miracle, capable of being conceiv'd by Man without the least seeming Contradiction, because we may easily conceive that by the Omnipotent Power of God, Matter may be preserv'd indissolvable to all Eternity, if he pleases; But if God conjoyn'd a Rational Soul to the Irrational one of *Balaam's* Ass, I must confess the *Modus* of such a Miracle is very difficult, if not impossible to be conceiv'd: But yet say you, the *Modus* in some Miracles is unconceivable and unexplicable; Therefore why may not this, seeing it was done by the immediate Power of God? To which I answer, that undoubtedly Miracles are difficult to be comprehended, and are above the reach of Human Understanding, to find out which way God brings them to pass, but this is very seldom; for Men imagine, or conjecture some probable way to state the manner how they came to pass, tho' I will not say they always hit right, yet it is more like a Philosopher and a Man of Reason to conceive a *Modus* possible, rather than one contradictory, as the joyning a Rational and Irrational Soul, seems to be in the miraculous arguing of *Balaam's* Ass abovemention'd, and resolve this Case thus, *viz.* That God made the Sensitive Soul of a Brute act for a time and exert Operations of an Intellectual or

Rational Soul. Very good! This I own, and therefore the same is able to make much more dead insensible Matter to live, Reason, and Talk judiciously, without an unnecessary Recourse to the implanting in Man an Immaterial Spirit to be the grounds of all his Rational Actions. Now because I have mention'd the *Sensitive Soul*, which the *Psychomathists* account the Radix or only Foundation of all those seeming Rational Actions in Brutes, I desire my Reader a little to consider, whether according to the true Rules of Philosophy, supposing there were such a Sensitive Soul as they pretend, that Soul were able to perform all those vigorous Operations an Animal very oft doth. For if we consider all the Senses, they are in themselves purely Passive. It is the Object strikes the Eye, Motion, or Sound, the Ear, Material Impressions, the Touch, Taste and Smell; and according to the different Impulses an Animal receives, or suffers, he acts, or exerts himself. Now what must we feign to help us out to explain the vigorous Actions of several Animals? Why? A *Sensitive Soul*, according to the Doctrine of the *Psychomathists*, different from the five Senses, or else we are certainly at a great plunge to explain how *Passive Principles may exert vigorous Actions*, unless we do grant that Sensitive Soul to Act like an insensible Solid, and make the Species of Objects, as it were, rebound from it. But if that be the *Modus* of its Acting, that Sensitive Soul may as well

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well be dead Matter, as a Soul, and if different from the five Senses, a good *inactive Principle of Activity*, which is as absurd in the Expression, as in the Consequence.

But I forbear any more such Philosophical Jargon, and will make a farther enquiry into the *Reflex Actions* of Brutes or rather (as I call them) *imperfect Rational Actions* of Brutes, because some may retort, that such Actions are done by the Strength of *Memory*, not *Reason*, which is allow'd to be compatible to a Material Soul, but *Reflex Actions* are not. To which I answer, That *a Reflex Action can be nothing else but a Remembering, or Recollection of some one Action or other* (perhaps more Actions) *done once or oftner, before; or some Thought recollected again.* Therefore what a mighty business is this to recur to an Immaterial Spiritual Substance to perform, seeing all Philosophers allow Material or Brutal Form to exert Memory, or to speak more properly, to remember things done, as well as if a Rational Soul were the Foundation of such Actions? And this they have wisely call'd *Memoria Intellectualis*, which if it be found in Brutes, as it is apparent by Experience that it is, *Reflex Actions* may as well be done by a Material as an Immaterial Soul, and consequently that great Basis of Reflex Actions is not a sufficient Ground-work to Prop up Human Soul's Immaterial Substantial Existence.

I would desire my Reader to weigh well, and consider this Argument without Prejudice or Prepossession; and I dare aver, that he will consent with me, that in reality *Reflection on an Action, is nothing else but a fresh Remembrance of an Action, in order to judge rightly of it, or a calling to mind some Action we have just done, perhaps; or a Thought we have already thought on, in order to make a right Estimate of that Action or Thought.* Certain it is, moreover, that Singulars are the Immediate Object of the Understanding (as I have before observ'd) and that Abstracting, Compounding, Dividing, is but a Recollection made in the Mind of several Particulars to an Universal, which appears as unquestionable in Brutes, as in Man. *v. g.* A Brute finds that this Man beats him, another doth so too, and likewise a third; upon which, he will necessarily avoid and fly Mankind in general, and consequently forms an Universal Hatred of all Mankind that doth him an Injury, which no one denies to be the Operation of a material Form, or Brutal Soul. Therefore if Beasts can exert, and do Reflex Actions, I see no necessity of supposing a *Substantial Spirit* in Man to exert the same, or else Man could not exert them. Again, If the Species of a Mischief formerly recover'd, occur to the Memorative Faculty of a Brute, he will certainly reflect upon the Injury done him, and will remember to repay it several days after; if the Aggressor occasionally pass by him; as in the
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Instance of some Dogs, is too notoriously known, to be deny'd; All which, I think, doth abundantly convince us, That Brutes have not only a Power of forming Ideas, and immaterial Conceptions, but also exerting Reflex Actions. But besides these, there appears very oft a *Consciousness* in Brutes, which cannot certainly be less than a Reflection upon the Action they have some time before committed, and they will not come near such a Place or Person against whom, and where they committed a Fault. The fear of Punishment makes them remember, and Remembrance in this Case is a Reflection on the Fault they once committed, as in Setting-Dogs is very apparent, and consequently Brutes do, and may perform Reflex Actions. And because my Adversary will say this is done purely by *Memory*, I desire them to show me some Characteristical Difference between the Reflex Actions of Man, and those we find in Brutes, and then I shall submit; But for my part, I cannot see, but that they are the same, only done with greater Perfection in Man, than in Brutes, which makes no essential Distinction.

4th. A fourth Argument, to prove the Parity of Souls in Brutes and Men, and consequently, if one be an immaterial Substance, the other ought to be esteem'd also, is drawn from that Part or Power in Man, call'd one Essential Part of his Soul, *The Will*; which undoubtedly is found also in Brutes, as appears by their compliance

to obey ; their Obstinacy and Refractoriness to be commanded sometimes, so that I have no need to insist further on the Proof of this Argument, but only say, That whatever *Medium* there is, or can be brought to prove *Will* in Man, the same may be brought to testify its Being in Brutes; Not that they all act by *Natural Instinct*, as some Philosophers are pleas'd to call it, exclusive of Rationality or Reasoning, tho' in a much lesser degree than in Man, and Volition, properly so call'd. For Man and Brutes, *quoad actus*, as for their Actions, are not distinguish'd, say most of the new Philosophers, but *quoad objecta*, in relation to Objects they are ; For the Reason of Man rises higher, and extends it self to search into the Nature of Spiritual Beings, God and Angels ; but Brutes cannot penetrate any farther than Material, and but faintly too ; and in some particular Cases form Universals. I know some have resolv'd all brutal Actions into *Natural Instinct*, and that by that Principle only, and not the least shadow of Reason, they perform some Actions with so much Cunning, Subtilty and Design. But if a Man comes with this troublesome Question, *What do they mean by Natural Instinct?* They answer, *That they mean a Principle of Nature, which inclines and prompts them to do naturally such and such Actions*, which answer, I take to be as unsatisfactory, as the Words themselves are insignificant to a true Solution ; because it is no more in Reality, than

than that Nature prompts Brutes to do so or so, and therefore they do it, because Nature prompts them. How ridiculous this is, I leave all sober Men to judge, and how unintelligible too, when as *Natural Reasoning*, as I before defin'd it, is comprehensible by the meanest Understanding.

5. *Argument.* All Philosophers conclude *Dreams* to proceed from the Animal Part, or Sensitive Soul of Man (for I must so call it, as distinct from the Rational, when I am forced to urge Arguments *ad Homines*) yet how oft do we dream that we dream; and in our very Dream question, whether it be a Dream or no? Which undoubtedly is a *Reflex Action*, and according to the *Psychomathists*, can, and doth proceed from a sensitive Soul: What necessity then is there to feign an Immaterial Substantial Soul to be the Ground or Basis of Reflex Actions? Indeed *Descartes*, and some others, look upon the Rational Soul to be a *continual active Being*, tho' we are not sensible of its Operations sometimes, and at others perhaps, do not regard, but forget them; as in this particular Case of Dreams; *where the Soul of Man*, says he, *is in Action, but by the Morning, we forget all those Revolutions of Actions pass'd over in the Night.* I must confess, this Notion is most agreeable to that of Immateriality or Spirituality, but it is too large a Concession to grant this Great Philosopher, that the Soul of Man (altho' it were a Spiritual Substance of Man) is always in Action,

on, always thinking and deliberating about something or other. Indeed in my Sense, as I make *Life and Soul to be the same Thing*, that Soul must be always in Action; that is, vital Actions or Functions must every moment almost be perform'd so long as the Animal has a Being, but considering what this Philosopher apprehends the Soul to be, viz. *A Spiritual Substance united to a Material Body*, his Assertion must be oppos'd.

1st. Because there seems no necessity in Nature to allow the Soul to be always in Action; For the Grounds of the inward Motion of the Soul proceed generally, tho' not always, from a Representation of Objects to the outward Senses, which in Sleep are lock'd up, and therefore if Providence has ordain'd, that those Conveyors of Species to the Soul should become unactive, and be at rest for a time, I do not see any necessity to suppose the Soul at the same time to be active, thoughtful and designing.

2^{dly}. It seems to be a *Petitio Principii*, as Logicians say, to suppose the Soul, which in respect of Operation is *whole Man*, to be always in Action, yet at the same time *whole Man* not to remember any thing, it thought of in the Night, the next Morning, as it happens when a Man sleeps without being sensible of his dreaming; which is as much as to say, *A Man thinks, yet doth not know that he thinks*. This I confess is thus far possible; that a Man may forget
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some Particulars he thought of, but he cannot forget in the general that he thought at all, as Men in sleep do. Nay, certainly here the Philosopher forgot himself and his old demonstrative Principle, *Cogito ergo sum*, for if he doth not know that he thinks, it is no Demonstration of his Being.

3dly. If the Soul were always in Action, its Thoughts and Motions would be more regular in Sleep than otherwise, and the Chain of Coherence would be more entire. One would imagine, when the outward Senses are so lock'd up, as not to convey any erroneous Species to the Intellect, yet we find nothing more confus'd than Dreams, no Action or Operation of the Soul, if it be so, to be more Irregular, notwithstanding this Great Philosopher doth assert these Motions to be at a time when matter doth not affect, or clog the Soul to hinder its Operations, but it seems to Act in a State of Purity and Independency: Upon the whole, I think these Arguments may convince any unprejudic'd Person; that there is in several things a manifest Parity of Nature between Man and a Brute; tho' the Perfection be Supereminent in Man; and that the *grand Characteristick*, viz. *Reflex Actions* will argue as much an Immaterial Spirit or Soul in Brutes, as it will in Man, if allow'd to be the only Foundation of Distinction between a Rational and Brutal Soul.

6th. Arg. This Notion of the Souls being propagated *ex traduce*, and signifying nothing but *Life*, prevents many idle and frivolous

frivolous Disputes about the Union of Body and Soul, when suppos'd to be a distinct immaterial Substance; what Pains have the Schoolmen taken to find out a *Cement* to conjoyn Material and immaterial? How have they laboured, as I may truly say, *in circulo*, to find out something that should entirely unite the two Beings, and make it plain to our Understanding, when all at last has prov'd but a *Cement of Words*, and *Conglutination of Terms and Metaphysical Notions*?

We account, and justly too, the *Hypostatick Union*, above the reach of our Understanding, and the Union of God and Man in Christ Jesus, a Mystery worthy our Adoration, and as a Mystery to demand our Belief, Now if the *Modus* of that Union be unconceivable and unintelligible by our weak Understanding, as unquestionably it is; I presume the Grounds of it is from the inadequate Conception we have, or can form to our selves of the Conjunction of Finite with Infinite, Material with Immaterial. But now by the Doctrine of the *Psychomuthists*, that Difficulty seems to be taken away, and it cease to be a Mystery, if we allow this Conjunction of Body and Soul to be the Union of an Immortal-Immaterial Spirit to a Mortal-Material Body, where is then the Mystery of the *Hypostatick Union*? The Union of the Soul and Body, no Man yet ever allow'd to be a Mystery of Religion; therefore either both must be reputed so or neither, which God forbid the former should
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not be believed to be so, by all good Christians, as that the latter shou'd give us grounds to question the former.

Lastly, I cannot see just Reason, as I have said elsewhere, why Man should be defined *Animal Rationale*, and not rather *Rationabile*. For Infants and Embryo's all are allow'd by the *Psychomathists* to be *Animalia Rationalia*, altho' it does not appear they are such by their Actions. Now what doth not appear is not, say the Philosophers, as *idem est non apparere ac non esse*, and if no signs of Rationality, no Acts of Reason seem to be exerted, as in Embryo's it's demonstratively plain, and in Infants, all their Operations at first are but meer Mechanism, what Grounds has any one to define such a Creature *Animal Rationale*. He may be indeed term'd *Animal Rationabile*, because by the Act of Generation, such a Body, or *Compositum* seems to be produc'd, which in process of time will become Rational, and exert all or most Acts of Reason. In other Cases the manifest Appearances of Matter of Fact, are a full Demonstration of the Reality thereof; if a Man, v. g. burn his Hand, or break a Limb, we conclude it to be true, because visible to our Senses, and our Reason adjudges it so too; but if no sign of any such Mischief doth appear, we presently laugh at the Counterfeit Injury, and Ridicule the pretending Sufferer. Furthermore, I must say, that the Benefit of Speech is such a

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help to Ratiocination, that I much question, whether Man without it, would ever perfectly act rationally, or no; especially if he were to be bred up void of all Human Conversation. (*Vid. Mr. Lock of Human Understanding*) so that Perfect Ratiocination seems not to be the natural Result of an Immaterial Soul, but only the product of Conversation, necessarily attending Creatures wherein is the Breath of Life, and improvable to the utmost degree, where such Creatures are capable of Speech, and Conversation; Therefore this *Reasoning Soul* in *Embryos* must certainly rather be the Object of Faith, than the Subject of Reason and Philosophy, seeing by no manner of Signs, Actions, or Operations, it is then discoverable. Now whereas I said just before, *That a Body seems to be produced, which in process of Time may become Rational*, I have used the Word *Seems*, because it is not every Body that a Rational Creature doth beget, will become Rational. For promiscuous Copulations, we find betwixt Beast and Man (at that time the Worst of Beasts) do produce Bodies, but seldom any more Rational, than Beasts themselves, at least very little more, if at all. Now if Human Soul be such an Immaterial Spirit, what kind of Spirit doth this *Rational Generant* cause to be united to the Irrational Co-parent in the Production of Promiscuous Births? I doubt it will puzzle as much a true
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Psychomathist to unriddle what the Souls of such Productions are ; whether Material, or Immaterial, Rational, or Brutal, or a Mixture of both ; what becomes of them when those *Heterogeneous begotten Animals* die, &c. as it will to explain whether *Nebuchadnezzar's Soul*, when converted into a Beast, *Dan. c. 4. v. 34.* were with him all the while he was so Transform'd ; I mean, whether he had any Rational Soul, or no, for seven Years, or whether it was taken from him for that time, and a Brutal Soul put in his Place, and after seven Years, the Rational Soul reinstated again ? Altho' I must confess my Opinion is that *Nebuchadnezzar's Change* was *not Essential*, or of his whole Body and Constitution, *but Mental only*, or a Change of his Mind and Reason to beastly Stupidity and Inclinations. Therefore if these Arguments are not sufficiently demonstrative to convince my Reader of the Reasonableness of granting the Propagation of *whole Man*, Soul and Body, of allowing Reflex Actions to be done by Brutes, of assenting, that there is no necessity of forming an Immaterial Spirit, or Substance in Man to denominate him to be a Rational Creature, &c. I desire him to give me such Reasons, if possible, as may convince me of the Errors of mine, and I am ready to subscribe to his Opinion

on, and Renounce my own : But till then, I shall still retain this Doctrine, That the Notion of Human Soul, as commonly receiv'd, is neither Consonant to Philosophy, Reason or Religion, which is the next Point I insist on.

CHAP.

C H A P. VII.

*That it is a Doctrine or Belief
most Consonant to the Whole Te-
mour of the Holy Scriptures,
That Human Soul and Life
are the same Thing, and conse-
quently the Notion of a Spiritu-
al Immortal Substance in Man
is Erroneous ; and according to
the Common Course of Provi-
dence Man's Immortality begins
not until the Resurrection.*

BEfore I undertake to make a Demon-
stration from the Holy Scriptures,
That in Them *Life and Soul* in relation to
Man's Mortality signify *one and the same
Thing*, I think it necessary first to select and
explain the various Significations of the
Words *Soul and Spirit* as they occur in Ho-
ly Writ, with the Explications also of
Them in those several Languages where-
in the Holy Scriptures were most fre-
quently

quently wrote, *viz.* *Hebrew*, *Greek* and *Latine*, that my Reader may be the better able to comprehend what is the True and Genuine Notion of *Human Soul* according to the Principles both of the Jewish and Christian Religion. For altho' the Arguments before-mention'd may by some be slighted and contemned as frivolous, yet those drawn from the Scriptures must undoubtedly have weight in them, if rightly deduc'd, even with the most Scornful and Prejudiced Opiniator.

1. The Soul in Scripture is taken for *Person*, or *Living Creature*, suppos'd by Others to be compounded of two distinct Substances, *viz.* *Soul* and *Body*, as *Gen. cap. xii. v. 5.* *Abram and Lot took all the Souls they had gotten with Them into the Land of Canaan*, and *Gen. 14. v. 27.* *The King of Sodom said to Abram after their Victory, Give Me the Persons or Souls, and take Thou their Goods.* Again; *No manner of Work shall be done on the Sabbath, save that which every Man, or Soul, as it is in the Margin, must eat.* *Exod. xii. v. 16.* *No Soul of ye shall eat Blood.* *Levit. 17. v. 10.* *If a Soul sin through Ignorance, Levit. 4. 2.* *If a Soul toucheth any unclean Thing. cap. 5. 2.* *If a Soul swear, pronouncing with his Lips. v. 3.* *That Soul shall be cut off from his People*—Either by loss of Life, or untimely Death; or, 2. from his Heavenly Inheritance, and be cast out of the Synagogue; or, 3. Die *Childless*, which the Hebrew Proverb

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Proverb calls *Life-less*, vid. *Godw. Jew. Antiq. pag. 110.*

Nor is *Soul* only taken for *Person*, or a Rational Creature, as *Our Selves*. Take heed to *your selves*, or *Souls*, as the Hebrew renders it, *Josh. 23. v. 11.* and Thus saith the Lord, *Deceive not your Selves, or Souls*, in the Hebrew, *Jer. 37. v. 9.* but also as by way of Eminence, the Lord himself is frequently in Scripture express'd by the Word *Soul*. *My Soul shall abhor ye, if ye obey not, &c. Levit. 26. v. 30.* *Your New Moons and your appointed Feasts my Soul hateth. Isa. 1. v. 14.* And, *The Soul of the Lord was Grieved. Judg. 10. v. 16.* *Shall not my Soul be averged of such a Nation as This, saith the Lord. Jer. 5. 9.* *If a Mam draw back, my Soul shall have no Pleasure in him. Heb. 10. v. 38.* Which is all the same as *God himself*, denoting the First Person in the Trinity. Nay the Word *Soul* is of so large an extent in Scripture relating to Persons, as *Our Selves*, *Your Selves*, &c. that it also reaches to *Brutes*; as when the *Midianites* were spoil'd by the *Israelites*, It is said, *Levy a Tribute unto the Lord of the Men that went out to Battle, One Soul of Five hundred both of the Persons, and of the Beeves, of the Asses, and of the Sheep, Numb. 31. v. 28.* And so again, relating even to *Fishes* in the New Testament, *And the Second Angel poured out his Vial upon the Sea, and it became as the Blood of a Dead Man, and every Living Soul died in the Sea. Revelat. cap. xvi. v. 3.* Thus we find

the Word *Soul*, as denoting *Person*, and *Living Creature* is applyed very frequently in Scripture to God, Man, and Brute, as in these and several other Instances too Numerous here to insert doth manifestly appear.

2. The Second acceptation of the Word *Soul* in Scripture is Co-significant with that of *Life*, and this I take to be true and genuine Nction of the Soul of man, that is, *mans Life is his Soul*, and so is the *Life* of every *Living Creature* the *Soul* thereof, as it is particularly exprefs'd Gen. 1. v. 20. *And God say'd let the Waters bring forth abundantly, the moving Creature that hath Life, or Soul, as it is in the Hebrew Text*, and again. v. 30. *Every thing upon the Earth wherein there is Life, or [Heb.] a Living Soul*. So when *Moses* Speakes of *Mans* Creation he uses the same Expression; *And the Lord God formed Man out of the dust of the Ground, and Breathed into his Nostrils the Breath of Life, and Man became a Living Soul*. i. e. a *Living Person*, or *Creature*, or *man* received *Life* by the *Breath* of the *Lord*, so explained by *Job*. *In whose hand is the Soul (or Life, according to the Hebrew Text) of Every Living thing, and the Breath of all Mankind*. *Job*. 12. is v. 10. Parallel to this is that of *Balaam* *Numb*. 22. v. 10. *Let me Dye [my Soul, or Life as it is in the Margin] the Death of the Righteous, and let my last end [of my life] be like his*. So *Abigail* says to *David*, yet a *Man* is risen to pursue thee and

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and seek thy Soul, but the Soul of my Lord shall be bound in the bundle of Life with the Lord thy God, and the Souls of thine Enemies thou shalt thou sling as out of the midst of a Sling. 1 Sam. 25. v. 29. intimating, that the Life of David was as it were, bound up in the life of God, and under his peculiar care and Protection, the allusion perhaps being taken from the usual Epitaphs the Jews wrote on their Sepulchers, *Let his Life be bound up in the Garden of Eden, or in the bundle of the Living. Amen. Amen.* Thus the Soul of Jonathan was Knit with the Soul of David, and Jonathan lov'd him as his own Soul. i. e. as dearly as himself, or his own Life. 1 Sam. 18. 2. *My Soul was precious in thine Eyes,* says Saul to David, because he spared his Life 1 Sam. cap. 26. v. 21. and it is call'd Life, v. 24. Indeed the Words *Soul* and *Life* denoting the same thing are so frequent in the old Testament, especially throughout the Psalms of David, that I think it needless at present to add any more parallel significations.

Nor are the significations of the Word *Soul* less frequent in the New Testament, where the reward of the Righteous is declared to consist in God's giving him Eternal Life (as I elsewhere mention, cap. 6.) *What is a man Profited if he gain the whole World and lose his own Soul? Or what shall he give in exchange for his Soul?* which is no more than, that nothing can be a sufficient compensation for the loss of his Life,

as the Context manifestly explains It. *Whoſoever will ſave his Life, ſhall loſe It, and whoſoever will loſe his Life for my ſake ſhall find it.* Mat. 16. v. 25, 26. Mark cap. 8. 35, 36, 37. which St. Luke evidently demonſtrates not to ſignifie the Soul of man, as he conſiſts in having a Spiritual Subſtance, be-
 cauſe he ſays, cap. 9. v. 24, 25. *loſe himſelf, or be Caſt-away* and the Greek Text is *ἐαυτὸν δὲ ἀπολέσας*, *Seipſum perdens*, deſtroying himſelf; or by killing himſelf; throwing himſelf away, as we ſay, the whole world could be no compensation to a Dead man for the loſs of his Life. Now as St. Luke, being an Evangelift himſelf, may juſtly be conceived to be the beſt Expoſitor of St. Mark, ſo we have another Evangelift con-
 curring with the former, as St. John cap. 2 v. 25. *He that Loveth his Life ſhall loſe it, and he that hateth his Life in this World ſhall keep it unto Life Eternal.* Un-
 to all which Texts before mentioned the Vulgar Latine and Syriac Verſion being referred, do tranſlate the Word *Life Animam*, as Mat. 10. 39. *Qui lucri habebit Animam*, and cap. 16. 26. *Animam amittet*, ſo that it's plain the Word Soul is here meant nothing elſe but *Life*, which ſhall be kept unto Life Eternal, i. e. according to my Notion, Life loſt in this World for our Saviour's ſake ſhall be transferred, or commuted into Life everlaſting in the World to come, which is the *Gift of God through Jeſus Chriſt our Saviour.* Rom. 6. v. 13. Thus God is ſaid to quicken, or give
 Life

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Life to the Dead, Rom. 4. 17. *And to quicken our Mortal Bodies* cap. 18. v. 11. And again, 1 Tim. 6. 13. *In the sight of God who quickneth all things*, or giveth Life to all things, not unites an Immortal Soul to our Mortal Bodies, because this were not to quicken the Body, but only to put a Living thing into a Dead Case, as it were, to move it as if a Spirit assume a Vehicle of Air, or not unlike a Trick Boys use sometimes to a Fly, or any little Animal to make a Box or Paper move *seemingly alive*; again, this power of Quickning or enlivening Dead matter is looked upon in all the Whole current of Scripture as one of the most Eminent Marks, or Signs of Omnipotence, applicable only to the Godhead. *For as the Father raiseth up the Dead and Quickneth them, so the Son quickneth whom he will. For as the Father hath Life in him, so hath he given the Son to have Life in himself.* John 5. v. 21. 26. All which are manifest proofs, that God Almighty has not kept Our Souls, as distinct Beings, untill the day of the Resurrection in some place or other, in order to re-inform the Body, because, as I said before, the introducing of such a Spirit is not properly the *quickning a Mortal Body*, no more than a Tortoise quickning his Shell. Again, *Thou Fool*, says St. Paul, *that which Thou sowest is not quickned unless it dye*, 1 Cor. 15. 36. therefore if the Soul be an Immortal Spiritual Being and the Body but the Sheath, as Dan. 7. v. 15. The Soul likewise cannot be quickned, and consequently

frequently according to the Pſychomuthiſts, neither the Body or Soul can be quickned at the Reſurrection; which certainly is impious and abſurd to aſſert. I am very ſenſible that the Ground of Propagating this Doctrine of an *Immaterial or Spiritual Subſtance* in Man is partly founded (as I have elſewhere remarked) on the little Eſteem or Value of Life, becauſe they imagined this *Life* to be but a *Blaſt, or puff of Breath*, which as ſoon as it was gone, we had an Imaginary Soul ſeparated from us, that would preſently be conducted into ſome Place of Happineſs or Miſery, and there live to all Eternity. Now it is very ſtrange to me that ſuch a Doctrine ſhould be ſcattered abroad into the Chriſtian World, whereas the Words *Immortal Soul, or Soul that never dyes, do's not ſo much as once occur in the whole Scripture*. Nay the Words *Salvation of Souls* is mentioned but in one place over all the old and New Teſtament, as 1 Pet. c. 1. v. 9. And there it plainly denotes Perſons, or there Lives to be delivered from Perſecution; as appears by the Context, begotten *us*, reſerved Heaven *for us*, v. 4. 6, &c. As it is 1 Tim. 4. 16. In doing this thou ſhalt ſave *thy ſelf*, and them that hear thee, and as again expreſſed, Phil. 1. v. 12. Working out *your own* Salvation with fear and trembling. vid. cap. 8. Obj.

Now as the Words *Immortal Soul* are never found in all the whole Scripture, and the Words *Salvation of Souls* but once, ſo I make a Third Obſervation,

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vation, that where our Saviour, or the Apostles raised any Person from the Dead, they never Invoked, or commanded *the Soul to return* back into the Body of the deceased, but always used such expressions, as signified thou *Dead Person live again*, or Tantamount, as *Damsel arise*, Mark. 5. 41. *Young man arise*, Luke 7. 14. *Maid arise*, and her Spirit [Life or Breath] came again. So in the Discourse between our Saviour, and *Martha*, John 11. 17. relating to the raising up her Brother *Lazarus*, who had been dead four days, when our Saviour says, *thy Brother shall rise again* v. 23. *Martha* replies, v. 24. *I know that he shall rise again at the Last day*. But our Saviour replies. v. 26. *I am the Resurrection and the Life, and he that believeth in me, tho' he were dead, yet shall he Live*. In which case methinks the Dialogue was so particular relating to *Lazarus's* Life, or Living again, that had our Saviour thought She had meant, that he had a Spiritual Substance separated from him, called his *Soul* (which Separation was the Immediate Cause of his Death) sure he would have instructed her, that *Lazarus* had such a *Soul*, that was Living somewhere, which he could, and would recall into the Body of her Brother *Lazarus* again. For certainly this would have been a very necessary Doctrine to all the World, and a just reproof to her of her Error, *if such*, when she believed that whole *Lazarus* viz. *Body and Soul*, would lye dead in the Grave untill the grand Resurrection.

The

The Fourth, and last general Observation, that I shall make from the whole Current of the Scriptures is, *That where any One was immediately Translated to Heaven, or dyed, and according to Divine Revelation, went to Heaven, the Scripture always speaks by the word Person and not Soul, as if divested of the Body, to be receiv'd into those Heavenly Mansions, as Elias, Enoch, and our Saviour to the Thief on the Cross, Thou, not thy abstracted Soul, shall be with me in Paradise. Thus Moses and Elias, not Their Souls, appear'd unto our Saviour. Mat. 22. 32. And God is say'd, to be a God of Abraham, Isaac and Jacob, not of the Dead, but of them or their Persons, then Living with God. Now Surely it is wonderful strange, that in all these cases, there is no mention of the Seperate State of Existence of the Soul of Man, no not the least glimmering of it, that I can find in the whole Scripture. Indeed in no History scarce, but in Popish Writers, where the Souls are say'd very frequently to return out of Purgatory. But all these Expressions in Scripture before mentioned include and import the Living Persons, not abstracted existing Souls. Life therefore is to be considered (vid. the Dedication) more then a blast of Breath, and ought justly to be esteem'd the greatest Blessing God gives his Creatures upon Earth, especially since he has been pleas'd to promise to renew that Life to Eternity if we keep his Commandments, and obey*

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obey his Will. He that is the *Fountain of Life*, the *Bread of Life*, the *Tree of Life*, the *Fountain of the Waters of Life*, &c. In whom our Life is hid. Coloss. 3. v. 3, 4. *When Christ, who is our Life, shall appear, then shall we also appear with him in Glory.* Life, I say again, is therefore the Soul of Man, which shall be rewarded or suffer with him in the Day of Judgment, according as Man hath behaved himself in this World, when he enjoyed but a momentary Life, and it shall by the power of God be made to re-enter dead Matter, and then Man shall put on Immortality and live for ever. For he shall be no more able then to shake off *Life* and destroy himself, as he might do in this World, for fear of the impending Punishment, tho' he call on the Rocks to cover him, or Mountains to fall on him and crush him into Atoms, than he shall be able to annihilate himself. For he *shall and must Live*, and that eternally too, either in Happiness, or Misery; tho' to live in eternal torment is properly to dye an eternal Death, or be always dying. For according to the Words of the Scripture, our Saviour is the Life of the Blessed in the next World to endure eternally. As Luke 20. v. 31. 35, 36. *The Children of this World marry and are given in marriage, but they which shall be accounted worthy to obtain that World (Heaven) and the Resurrection from the Dead neither marry, nor are given in marriage; Neither can they dye any more, for they are equal unto the Angels, and are the Children of God, being the*
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Children of the Resurrection; It being then the time, and not before, when this corruptible living Body shall put on Incorruption, and be cloathed with Immortality. The manner How I can conceive it to be done, is exprestly set down by the Prophet *Ezekiel*, when he refers to the reviving the Dead hopes of *Israel*, so significantly, that I cannot omit reciting the whole as it is cap. 37. *The Hand of the Lord was upon me, and carryed me out in the Spirit of the Lord, and set me down in the midst of a Vally, which was full of Bones. And he said unto me, Son of man, can these dry Bones live? Thus, saith the Lord, behold I will cause Breath to Enter into Tee, and Tee shall Live. I will lay Sinews upon you, and will bring up flesh upon you, and put breath into you, and Tee shall Live. So I prophesied, and there was a Noise and a shaking, and Bones came together, bone to bone. And when I beheld, lo the Sinews and the Flesh came upon them, and the Skin covered Them above, but there was no Breath in them. Then say'd he unto me, Prophezie unto the Wind, [or Breath] Prophezie, Son of Man, and say unto the Wind, thus saith the Lord God, Come from the four Winds, O Breath, and Breath upon these Slain, that they may Live. So I Prophe sied, as he commanded me, and the Breath came into them, and they lived, and stood upon their Feet an exceeding great Army. That is no more than that a Breath of Life, or Spirit of Life, Revel. 10. 11. will enter into the Dead Bodies, and they shall live to all Eternity. For, says the Apostle St. Paul,*

We

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*We that are alive and remain unto the coming of our Lord shall not prevent them which are asleep [or dead] 1 Thes. 4. v. 15, 16, 17. For the Lord himself shall descend from Heaven with a shout, with the Voice of the Archangel, with the Trump of God and the Dead in Christ [call'd the Children of the Resurrection] shall rise first, Then we which are alive, [not our Souls, for what need of any Purgatory, or place of Reception of Souls for the last Remnant of Mankind?] and remain, shall be caught up together with them, into the Clouds to meet the Lord in the Air, and so shall we ever be with the Lord. This Description of the Prophet, is so extreamly fine, and shows us, as it were, the very *Modus* of the Resurrection, that I could not in justice in this place pass over that, or the Apostles confirmatory Doctrine, how the Dead at the last day of Judgment should be rais'd, and carried into the Clouds, and live with *Christ* for ever; This is the prefix'd time in which Mans Immortality doth begin.*

Now because *Breath*, as soon as Man was born, was either an Index of Life, or necessary consequence of it, therefore,

3. *Breath* is usually taken for *Life* in Scripture, as the Effect in many cases is taken in a Vulgar acceptation for the Cause; for Example, a Man says, the Sun is so hot in such, or such a place, that he cannot endure it; where it is plain, he means the Heat of the Sun, the effect of it, and not the Sun

Sun it self, which is the cause of that heat &c. And where it relates to the Creations, or Production of Animals, there it is called by way of *Auxesis*, the *Breath of Life*, as *God Breathed into Adams Nostrils the Breath of Life, and he became a Living Soul.* Gen. cap. 2. ver. 7. 11. That *Breath*, either, as an Index, declared, or as a necessary effect, follow'd his being a Living Creature. For they are strangely mistaken, that quote this place, to prove an *Immaterial Substance in Man*; because then it would Equally by the same Expression be prov'd the same in Brutes, as it is cap. 6. Gen. ver. 17. *I will,* says God, *Destroy all Flesh wherein is the Breath of Life,* and again cap. 17. ver. 15. *Noah took with him two of all Flesh, wherein is the Breath of Life;* and again ver. 22. *All was destroyed by the Flood, wherein was the Breath of Life.* So that God did no more Communicate to *Adam*, by Breathing into his Nostrils, a Living Substantial Spirit, then he did into the Beasts; for indeed *the Breath of Man and Beasts are all one,* Ecclef. 3. ver. 19. no more than our Saviour did unto his Apostles, *John 20. v. 22. And when He had said unto them, He breathed on Them, and said, Receive Ye the Holy Ghost, i. e. Be ye Inspired with the Power and Operations of the Holy Ghost.* For it is not Rational to suppose that the *Third Person in the Trinity*, as an Immaterial Spirit, entred into the Bodies of each of his Apostles; for this would have made them, as our Saviour, to consist of God and Man,
But

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But only, as it is elsewhere expressed, *the Power of the Holy Ghost rested on them*; that the Power of Christ may rest on me, as St. Paul says, 2 Cor. cap. 12. v. 9. this I humbly conceive to be the meaning of Christ's *Breathing on them the Holy Ghost*, because that Power is afterwards express'd, ver. 23. *whose Sins ye retain, they are retain'd, and whose Sins ye remit, they are remitted.* All denoting only an extraordinary Divine Power, or Authority of forgiving Sins, settled on them by the Influence of the Holy Ghost; such a Power is said to over-shadow the Virgin Mary, call'd the *Power of the Highest*, it being so generally express'd in Scripture, when the Word *Breath* is apply'd to God, (*vid. cap. 6.*) as by the *Breath of God Frost is given*, Job 37. v. 10. When it is apply'd to Man, and call'd the *Breath of Life*, 'tis no more than a *Power to exert all Vital, as the other was to exert all Spiritual Operations*: For no doubt, but that God breath'd on *Eve* too, and gave her Life after the same manner, as he did *Adam*, tho' it is not so mention'd in Scripture; which, if my Adversaries do not allow, I cannot tell which way they will be able to prove, according to their Notion, that *Eve* had any Soul at all, and consequently no Life, seeing they account Life the Immediate Product of, *and not the Soul it self*; which thus I prove against them:

Breath of Life Breathed into Man's Nostrils by the Lord is the Soul of Man;
But *Eve* had no such Breath of Life, Ergo,
no

no Soul. Nay, all Living Creatures undoubtedly receiv'd their Breath from the Lord, tho' it is not so express'd in the Text: According to the Psalmist, *Thou hidest thy Face, They are troubled: Thou takest away their Breath, and they die, and return to their Dust again. Thou sendest forth thy Spirit, They are Created: And thou renewest the Face of the Earth*, Psal. 104. ver. 29. *He giveth Breath unto the People upon the Earth, and Spirit to them that walk therein*, Isaiah 42. v. 5. All denoting *Breath of Life* (call'd by them Substantial Soul) to be that by which they Live, and when that is taken away they die. Thus a Man is said to *subsist by Breath*: So that *Breath* is call'd oft *Life*, and may analogically be call'd *Soul*. So several other things are call'd *Life*: As if the *Israelites* besieged a City, they were not to cut down a Tree, for it is *Man's Life*, Deut. cap. 20. ver. 19. And no Man shall take the Nether or Upper Millstone to Pledge, for he taketh *a Man's Life to Pledge*, Deut. 24. ver. 6. i. e. Because by these his Life did subsist. Breath therefore being the only necessary Effect or Concomitant of Life, is, and may be call'd so, tho' improperly; for where it denotes Life, especially in Scripture, then they are commonly join'd together, and call'd the *Breath of Life*, by which Man became a Living Person; or which was a certain Index, that Insensible Matter was enliven'd. Thus *Isa. cap. 2. v. 20.* the Tablets are call'd the *Houses of the Soul*, in the

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the Hebrew Text, and in the Latin Translation *Domunculos Halitus*, or *Houses of the Breath*; so common is it in Scripture to expresse *Soul* by the Word *Breath*, as the same Thing.

4. A fourth Signification of the Word *Soul*, and more remote than the former, is when it is taken for the *Mind*, *Passions*, *Will*, or *Affections*, (*vid. Obj. 7. cap. 8.*) as *Gen. 24. v. 9. The Soul of my Son Sechem longeth for your Daughter*, i. e. his Affections were passionately strong towards Her. Again, *Her Soul is vexed within her*, 2 Kings cap. 2. v. 7. *He that ruleth his Spirit, or Passions*, Prov. 16. v. 32, *Thou shalt worship the Lord thy God with all thy Heart and all thy Soul*; i. e. with the utmost Ardour and entire Zeal of our Affections. Sometimes it is put for *Appetite*, as *Psal. 107. v. 9. He satisfieth the longing Soul, and filleth the hungry Soul with Goodness*, *Psal. 107. v. 18. and Den. 12. v. 20.* In other places it is put for *Conscience*, *Prov. 8. v. 36. cap. 17. v. 14. He that sinneth against me, wringeth his own Soul*, and cap. 20. v. 6. *He that provoketh the King to anger, sinneth against his own Soul*, and *Habbak. cap. 2. v. 10. Thou hast consulted Shame on thine House, by cutting off many People, and hast sinned against thy Soul.* Other Metaphorical Significations in Scripture, as *Jer. 13. v. 17. My Soul, or mine Eyes, shall weep in secret Places*, and also where it signifies *Boas*, as *Psal. 7. v. 2. and Psal. 16. v. 10. Psal. 23.*

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v. 19:

v. 19. *Luke 2. v. 35.* I shall here pass by, as not being Material to the Purpose one way or other : Only I shall give my Reader this Remark, That if from the various Significations of the Word *Soul*, He *literally* understands a *Spiritual Substance united to Man*, He may as well urge the Word *Hell* in Scripture, *literally* to signify a *Place of Torment always to the Wicked*, tho' every one knows it oftner to signify the *Grave*, call'd sometimes the *Pit of Hell*.

Hereby is plainly intimated the acceptation of the Word *Soul* in Holy Writ, as to its Degrees ; as,

1. The True and Primary acceptation of it is *Life*.
2. As Man has Body conjoin'd with Life, It is taken for *Person*, or *Living Creature*.
3. As that Living Creature is continued in his Being or Existence by Breath, either as the Index of Life, or necessary Concomitant thereof, It is call'd *Breath*, or *Breath of Life*.
4. As there are many Things, or Powers in Man that are the necessary Results of Life, or the Essentials of a Living Creature, the Soul is call'd *the Conscience, Heart, Will, Appetite, &c.* So that in relation to Man's Composition, when as he is said to be made of a
Body

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Body, and Rational Soul, meaning a Substantial *Spirit* thereby, He can be properly said to have no other than *Life, and Dead Matter conjoin'd, which makes Living Man.*

Now as the *Soul* in Scripture has, according to our *English* Translations, many and various Significations, so has the Word *Spirit*, and generally Synonymous with the former; which I come now to consider of.

1. The Word *Spirit* denotes, Those *Beings* which are usually term'd *Immaterial*; as God the Father, God the Holy Ghost, Angels, *Heb. 1. 7.* nay Spectrums or Apparitions, *Mat. 14. 26. Mark 16. v. 14.*

2. It signifies the *Operations of the Holy Ghost*, as Inspiration, or Divine Influence and Power. *I will pour out my Spirit upon all Flesh, and your Sons and Daughters shall prophesie. Joel. cap. 2. v. 28.* as the Inspiration of the Prophets and Apostles, frequently mention'd in Scripture, do put it out of doubt that the Word *Spirit* is taken for the Inspiration of the Holy Ghost, or Divine Influence, so doth it appear confirm'd by several particular Texts; as *Luke 1. v. 15. Acts cap. 6. v. 5. Matt. 22. v. 42. 1 Cor. 14. 15, 16. Rom. 2. 24.* and divers others.

3. The Third Signification of the Word *Spirit* in Scripture is that of the *Mind*, [as the *Soul* is commonly so meant in Scripture] and Passions, as Courage, Zeal, Virtue, &c.

gour, Anger, &c. as *Judges cap. 2. v. 14.* Their Anger [or Spirit] was abated toward him; and *Ezek. Cap. 3. v. 14.* So the Spirit lifted me up, and took me away, and I went in bitterness in the heat of my Spirit, or hot Anger. *Acts 17. v. 16.* Now while Paul waited for them at Athens His Spirit, or Zeal, was stirred in him to see the City wholly given to Idolatry, *1 Tim. 4. v. 12.* *1 Thessal. 5. v. 23.* I pray God your whole Spirit, or Mind, &c. be preserved blameless. And again, *1 Cor. 5. v. 3. 4.* Absent in Body, but present in Spirit, or Mind, &c. *Psal. 51. v. 10.* O Lord, renew a Right Spirit within me, or, give me an upright Mind, &c.

4. Spirit has a Figurative Signification, as Spirit of Wisdom, of Understanding, of Council, of Jealousie, of Infirmary, &c. which doth not come under our Consideration.

5. Spirit is taken in Opposition to Flesh, as *Isa. 31. 3.* The Horses of Egypt are Flesh and not Spirit, and *Luke 24. 39.* A Spirit has not Flesh and Bones as ye see me have. And as Spirit is here apply'd naturally opposite to Flesh, so in relation to God, Man is said to be Spiritually Minded, or Carnally Minded. *Rom. 8. v. 6.* The Spirit lusteth against the Flesh. And *Galat. 5. 17.* The Spirit is Willing, but the Flesh is Weak. *Matt. 26. 41.* *John 6. v. 63.* All which Texts denote not a real Spirit in Man, s distinct from his Fleshly Body, but only, That we should worship God in purity

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ty and Sincerity of Heart, or Mind; not being led away, or made Slaves by the Lusts of the Flesh, or carnal Appetite. This Construction being very frequent in the New Testament.

But, 6. *Spirit* has the same Significations as *Soul*, viz. *Person*, *Life*, *Breath*, *Heart*, and *Conscience*: In which Senses I am oblig'd to consider it: For the former Significations relate not much to the Matter. 1 *John* 4. v. 24. *God is a Spirit, and they that worship him, must worship him in Spirit and Truth.* 1 *Pet.* 3. v. 18. *Heb.* 9. 14. 1 *Cor.* 12. 4. All which Places denote the *Person of God*. Again; it signifies the *Person teaching and confessing*; as 1 *John* 4. v. 1, 2. *Believe not every Spirit [or Person] teaching. And every Spirit [or Person] that confesseth that Jesus Christ is come in the Flesh, &c.* and in several other Places of Scripture, too numerous here to insert. But, 2. It not only signifies that the *Person of God the Father*, *God the Son*, and *God the Holy Ghost*, and of *Men also*, but it bears the same Signification with *Life*, and *Breath*; as, *No Man hath Power to retain the Spirit in the Day of Death*, *Ecclef.* 8. 8. That is, when God calls for Man, he must yield up his *Life*, *Breath*, or *Spirit*. Thus the *Patriarchs* and others are said to give up the *Ghost*, *Spiritum exhalare*, to breath out their last *Breath*, or *Life*, as *Job* says. *All the while my Breath is in me, and the Spirit of God, or Breath, which God gave me, is in my Nostrils*, cap. 27. 3. *whose Spirit, Life,*

or *Breath* come from Thee, Job 26. v. 4. Isa. 57. 16. It's put for, 3. *Conscience*, Prov. 18. 14. Rom. 8. 16. But because I have had occasion before, to remark the several Significations of *Breath* and *Life*, as well as the figurative Sense of the Word *Soul*, according to our *English* Translation; which in several places of Scripture is so abominably absurd, that I am asham'd our Sons of the Prophets do not amend them by a New Edition of the Bible. I will pass on to unfold the Etymological Significations of the Words *Soul* and *Spirit*, as they are express'd in the *Hebrew*, *Greek* and *Latin* Tongues; the first being the Original, and the other two the most common Languages, in which the Holy Scriptures are written.

1. The first and most proper Word, according to the Rabbins, that signifies *Soul*, and more particularly *Human Soul*, is *Neshamah*, mention'd principally in the Production of Man, Gen. 2. 7. *Man became a Living Soul*. But it signifies also *Flatus*, *Halitus*, *Afflatus*, *Respiratio*; and the Jews were wont to swear by it, as intending thereby, That this Word, and no other in Scripture, properly signified *Human Soul*. Tho' this is a grand Mistake of them, as I will prove in the following Chapter. But yet, supposing it did signifie properly and strictly *Human Soul*, how far the Word will couch under it a *Spiritual Substance*, or *Substantial Spirit*, I will examine hereafter.

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2. The Second Original Word in Scripture is *Nepheesh*, *Anima*, *Animus*, *Mens*, *Vita*, *corpus Animatum*, *Halitus*, Item *Concupiscentia*, *Appetitus*, i. e. Soul, the Mind, Life, a Living Body, Breath, Concupiscence, and Appetite. Sometimes a Dead Body, as *Hagg.* 2. 13. *Levit.* 19. 28. and 21. 1. *Numb.* 5. 2. c. 9. 6. These are the only two Hebrew Words which our Translators have rendred *Soul* originally.

3. The Word *Spirit* in Scripture is frequently wrested to signify *Human Soul*; altho' as to Man's Composition it usually can signify no more than *Breath*, from the Original *Ruach*, *Spiritus*, inde *Animus quasi ἀνεμος*, Spirit, Wind, a Blast, or Breath. The various Significations of this Word are worthy remark, because it is the Word made use of in those Texts of Scripture, by which the *Psychomathists* aim at the proof of a Rational Substantial Soul, as *Eccles.* 3. v. 19. *cap.* 12. v. 7. The Hebrew Root, from whence it is deriv'd, is *Ravah respiravit*. Again, *Prov.* 29. 11. It signifies the *Mind*; as also *Eccles.* 7. 9. *Dan.* 4. 9. *Spiritus Deorum Sanctorum*, the *Mind of the Holy Gods*. This, I think, is the only Word that signifies *Spirit* in the Whole Bible.

4. Because *Soul*, and *Life*, and *Spirit* are frequently Synonymous in their Significations as to the Original Hebrew Words; yet sometimes *Life* is express'd by a Word not relating in the least to the aforementioned Significations of *Soul* and *Spirit*; as *Chaijah*, or *Hboggiab*, *Vita*, *Vivens Anima-*

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tum, *Animal, Bestia, Fera*, i. e. *Life, a Living Creature, a Beast*. This I mention principally, because in relation to the Creation of Living Creatures, express'd *Gen. 1. v. 20. The Moving Creature that hath Life, or Soul*, the Word *Nephesh* is joyn'd with it, as *Shavetz Nephesh Chajjah, Reptile anima Viventis*: As if I should render it, *Every creeping thing that has in It, the Soul of Life, or Vitam Animati Viventis, the Life of every Living Creature*. Plainly intimating, that *Living Soul* cannot there signifie a *Spiritual Immortal Substance*, because *Anima vivens* [*Living Soul*] is attributed to Beasts as well as Man: So that it denotes here no more than *Life* in the *Vulgar and common* acceptation of it. *Rad. Havah, or Chajjah Vixit*.

From these Significations of the Hebrew Words for *Soul, Spirit, Mind, Breath, Living Soul*, I only make this Observation; That not one of them can by the most extorted Interpretation possible, that I can see, be apply'd to denote a *Spiritual Substance* in Man, as I will demonstrate in its proper place.

Next to the Hebrew Significations of the Word *Soul and Spirit*, I think it not amiss briefly to shew you the Greek and Latine Significations of those Words, as they frequently occur in Authors.

1. The first Greek Word for *Soul* is $\Psi\upsilon\chi\acute{\epsilon}$, deriv'd from $\Psi\acute{\iota}\chi\alpha$, *Spiro, Refrigero*, as *Scapula* observes: The Theme of it signifying

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nifying to *Breath*, or to *cool*, as the old Philosophers conceived the use of Air in the Lungs was *ad refrigerium Cordis*, to cool the Heart; plainly agreeing with the Hebrew Texts, which make no distinction between *Breath* and *Soul*. Amongst the Heathen Authors it primarily signified *Life*; as *περὶ τῆς ψυχῆς κινδυνεύειν*, *de Vita periclitari*, to be endanger of Life, *Thucyd.* and apply'd to Brutes, *Ψυχὴ τῶν ὀστρεῶν*, The Life of Oysters. *Lucian.* In other Authors it is taken for the *Rational Soul* of Man, and also for the *Mind* of Man, *Animus*, and distinguish'd from *Anima* by *Juv. Sat. xv.* cited here at the beginning of the Third Chapter. But because I am oblig'd to take particular remark of the Significations of this Word in the Holy Scriptures, I find it usually applied to *Persons*, as *Rom. 13. 1.* *Πᾶσα ψυχὴ*, *Let every Soul be subject to the higher Powers*; and *Acts 7.* *ψυχὰς ἑβδομήκοντα πέντε*, *Seventy Souls*, and also in divers other places of Scripture, needless at present to enumerate. Again: It is usually taken for the *Mind*, especially in Composition, as *ἀνὴρ διψυχος*, a *Double-minded Man*, one that has an Heart, and an Heart, as Expositors note on the place, *Jam. 1. v. 8.* And again, *ἀγνίσαι τὰς καρδίας διψυχῶν*, *Cleanse your Hearts*, ye *Double-minded*: But of the Signification of this Word I shall have occasion in another place to explain my self more fully.

2. Πνεῦμα, Spiritus, Spirit, and Soul; also in several places of Scripture, deriv'd from Πνέω, Spiro, to Breath: Hence Πνεῦμα signifies Flamen, Flatus, Ventus, a Blast, or Wind; but peculiarly it is spoken of the Breath, Animals Breath, call'd Halitus, Anhelitus, Anima. Item Spiritus idem est ac afflatus; Et interdum in Sacris Literis (says Scapula) pro malo Spiritu, sæpius pro bono ponitur, Matt. cap. 8. Et pro Spiritu Sancto sapissime; that is, Spirit is oft taken for the Breath we breathe; sometime for an Evil Spirit, and sometime for a Good One, but very frequently for the Holy Ghost: and these are only the two Greek Words materially to be consider'd. Concerning which Matt. Pool in his *Synopsis Criticorum* upon these Words—To the dividing asunder Soul and Spirit, Heb. 4. 12. makes this Distinction, Πνεῦμα est Appetitus rerum cælestium, ψυχή, Terrestrialium; i. e. The Spirit is a desire of Heavenly Things; but the Soul is a desire of Earthly: For, says he, Anima est pars Animæ sensitivæ, unde Viri dicuntur Animales, seu Carnales, 1 Cor. 2. 14. ψυχὴ δὲ ἀνθρώπου ἢ δὲ ζῴου, &c. The Carnal Man receiveth not the Things of God. But Πνεῦμα est Spiritus seu Anima superior, fide Et gratia illustrata, v. 13. That is, the Soul, in the aforesaid Text meant, is a Part of the sensitive Soul, by which Men are call'd carnal; but Spirit there express'd is a Superior Soul, enlighten'd with Faith and Grace. How far this Comment may be true, I will not in this place dispute, but only make this
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Observation, or Inference; That the Word $\Psi\upsilon\chi\eta$ in Scripture, explain'd *Soul or Spirit*, and accounted by some to denote an *Immaterial Substance* in Man, because God breath'd on him $\epsilon\iota\varsigma\tau\eta\nu\ \Psi\upsilon\chi\eta\nu\ \Sigma\omega\sigma\alpha\nu$, to make him a Living Soul, is generally taken for the *Mind, Appetite, or Inclinations* of Man, and not for any distinct Substantial Soul of him: And had that Text, mention'd *Gen. 2. v. 7.* design'd *Anima* to signifie a *Substantial Spirit*, it is very probable, That the *Septuagint* would have express'd it by $\Piνε\upsilon\mu\alpha$, not $\Psi\upsilon\chi\eta$, as being a Word of more eminent Signification to denote Spirituality.

Having thus shew'd you the various significations of the Words *Soul and Spirit*, in the Hebrew and Greek Languages, I proceed in the next place to shew you what Significations they bear in the Latine Tongue: As,

1. *Anima* in the *Latin Tongue* signifies the same as in other Languages, viz. *Soul, Life, Bloud, Anger, Breath, Wind*, and also a *Dead Body*.

2. *Spiritus* signifies *Spirit, or Spright, a Ghost*; the *Soul, the Life*, call'd in *Greek*, $\Sigma\omega\eta$ *Haughtiness of Heart, Wind, Breath*, as that is originally deriv'd, a *Spirando*, from *Breathing*.

But because it is requisite to bring some Authorities to confirm the various Significations of the word *Anima*, or *Soul*, I will select some approv'd Authors, with this short

Short observation on the word *Manes*, which the Heathens call'd *Ghosts*, and *Souls of Men deceas'd*: For, as I said before, I take Heathenism to be the true original of that common absurd Notion of the Soul, generally receiv'd; *Manes*, says *Apuleius de Damon*. *Socrat. dicuntur Animæ, melioris meriti, quæ in Corpore nostro Genii dicuntur*, i. e. *Manes or Ghosts are call'd Souls of a superior degree, or merit, and are call'd Genii, whilst they are in our Bodies*. This gave the grounds for several Christians to believe, that every one had a *Good and Bad Genius* to attend him, which were his Guardian Angels, either to preserve him from Danger, or tempt him to Evil, and bring him into Misfortune. Upon which account the Heathens did, *Diis Manibus litare, Manes Invocare*, and Sacrifice to those Infernal Gods, or Ghosts, to appease, and call upon them to assist them, in any wicked Enterprize especially; and their usual Epitaphs began, *D. M. S. i. e. Diis Manibus Sacrum*; nay, the Dead themselves are call'd by the Poets, *Manes sepulti*.

Id cinerem & Manes credis curare sepultos?

says *Anna*, to her Sister *Dido*, when she hesitated about the obligation of her Promise to her deceas'd Husband *Sichæus*, never to marry again. *Virgil Ænead. lib. 4.* And of the Priest of *Massilia*, that used Inchantments. He says in the same Book,

Nocturnosq; ciet Manes -----

And

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And *Horace* in that pleasant *Sermo* of *Priapus*, lib. 1. Sat. 8. speaking of two Witches,

Elicerent Manes, Animas responsa daturas.

tho' more rationally, in my Opinion, he joins them with *Fabulae*,

Jam Te premet Nox, Fabulaq; Manes,
Lib. 1. Od. x.

As *Persius* says,

Manes & Fabula fies, Sat. 5.

Now as *Manes* by the Heathens generally signified the *Souls of deceas'd Persons*, existing somewhere, in a State of Separation; so also did *Anima*; and both of them sometimes signify'd *Dead Bodies*, as well as the *Souls of the Departed*; as *Manes sepulti*, above-mention'd, and — *Animamq; Sepulcro — Condimus*. *Virgil*. *Tu pius laetis Animas reponis Sedibus* — says *Horace*, lib. 1. Od. x. Intimating the Employment of the God *Mercury* to the departed *Souls*. Again; It signifies *Life*, as *Anima prodigus*, lib. 1. Od. xii. *Animam debet*, says *Terence*, a Man so far in Debt, that nothing but his Life can make a Compensation. In other places it signifies *Persons* — as — *Animas quales neq; candidiores*

Terra Tulit — *Hor.* lib. Od. xii —

Again; It signifies the *Wind and Breath*; as *Impellunt Anima Lintea*, *Hor.* l. 4. Od. xii.
Anima

Anima vesicula plena, Lucret. *Anima Uxoris tua fetet*, Thy Wives Breath stinks, Ter. Phorm. *Anima praelargus anbelat*, Pers. Sat. I. All which Significations are fuitable to those I before mention'd to be found in the Hebrew and Greek Texts. Nor do Poets only, who are allow'd to use many Words figuratively, but indeed very many Writers in Prose use various Acceptations and Significations of the Word *Anima*; so that all Latin Authors generally could not fix the primary and sole genuine Signification of the Word *Anima*, to make it denote a Spiritual Substance or Soul in Man, but rather the contrary.

Having thus premis'd the various Significations of the Words *Soul* and *Spirit* in those *Languages* the Scriptures was most usually wrote in, viz. *Hebrew*, *Greek*, and *Latine*, I proceed to prove,

1. That Human Soul will *cease to be* when the Body dies (*i. e.* Life and Soul are the same thing in Scripture,) and consequently the common Notion of a Spiritual Immortal Substance united to, or in Man, is erroneous.

2. That by the Common Course of Providence, Man's Immortality begins not until after the Resurrection.

As to the first Proposition, thus I argue:

If it appear by the whole Current of Scripture, that *Life* is properly the Soul of Man,

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Man, and no Text gives us a sufficient ground to call it an *Immaterial Substance*, then the Soul of Man will cease to be when the Body dies :

But it appears by the whole Current of Scripture, &c. *Ergo*, The Soul of Man will cease to be when the Body dies ; and consequently the Notion of a Spiritual Immortal Substance united to, or in Man, is erroneous.

This Syllogism, I question not, but will be granted true in every part, except the Minor Proposition, *viz. Life is the Soul of Man*, even by the *Psychomathists* themselves : For, say they, *Life is but a Consequent of the Soul, and not the Soul it self*. To which I answer :

1. That such an Assertion is not reasonable to be granted, because the *Psychomathist* supposes, and not proves, the Existence of such a Spiritual Substance.

2. Because even the very Words signifying *Soul*, do not, in the Sense of three Languages, denote any thing more than *Life*, nor give the least umbrage to call it a *Spiritual Substance*.

3. Because if *Life* were only a Consequent, or necessary Effect of the *Soul*, then *Knowledge*, as its inseparable Attribute, would attend that Soul to its place of Existence ; and consequently even dead Men would *Know*, or *have Knowledge*, but we never heard, or read, of any *Lazarus* rais'd from the Dead, that ever pretended to give us the least account from the other World ;

World ; which, methinks, is very strange, such an Intelligent Being, as our Soul is call'd, should not in some cases be able to do.

No, no, it is all a Popish Fable ; and the Return of the Souls from the Dead, or any Purgatory, nought but an advantageous Fiction. *For the Living know that they shall die, but the Dead know not any Thing*, Eccles. 9. 5. *Man's Breath goeth forth, he returneth to the Earth, and then all his Thoughts perish*, Psal. 146. v. 4. Job describes the State of the Dead very appositely. *Why dyed I not from the Womb ! For now should I have lien still, and been quiet, I should have slept. Then had I been at rest with Kings and Counsellors of the Earth, who built desolate Places for themselves, with Princes that had Gold, who filled their Houses with Silver. There the Wicked cease from troubling, and there the Weary be at rest. There the Prisoners rest together ; They hear not the Voice of the Oppressor ; the Small and Great are there, and the Servant is free from his Master*, Job 15. v. 11. Or, as he expresses it in another place, to the same purpose ; *I should have been, as if I had not been : I should have been carried from the Womb to the Grave. Cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return [tho' some say, we in our Souls may return] to a Land of Darknes, and a Shadow of Death*, cap. 10. v. 18. All which, I think, prove the State of the Dead, not to be a State of Knowledge ;
which

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which if we dy'd only *bodily*, our Souls notwithstanding might enjoy.

But besides *Knowledge*, Man, tho' dead, might also *Praise God*; But *who shall praise the most High in the Grave, instead of them which give Thanks?* *Thanksgiving* perisheth from the Dead; the *Living* and sound in Heart shall praise the Lord, Ecclus, 17. 7. And the Grave cannot praise thee, Death cannot celebrate thee, they that go down into the Pit cannot hope for thy Truth. The *Living*, the *Living* he shall praise thee, as I do this Day. Isa. 38. v. 18, 19. And David puts it by way of question, *Shall the Dead*, Psal. 88. v. 10. *arise and praise thee?* Which he fully answers, Psal. 115. 17. *The Dead praise not the Lord, nor any that go down into silence.*

Thus, I think, I have sufficiently prov'd, that the Soul of Man must be interpreted *Life*, which will undoubtedly cease to be when the Body dies; or else the whole Sense and Meaning of several places of Scripture will be rendred absurd, and contrary to common Reason.

Now I use the Words, *cease to be*, rather than *die, become Mortal, or Corrupt*, because such Expressions properly relate to a perishing Substance, which by its returning to Corruption, returns to its primitive Matter, and generates another, as all Bodies do: But *Life, or Soul*, cannot be properly said so to be Mortal or Corruptible, but it truly *returns to God that gave it*, as it is expressed Eccles. xii. 7. That is,

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That

That Power which God implanted in material Man at his Creation, centers again in God; and as he was the Fountain of Life in this World, so will he after the Resurrection, again re-implant that Power, or Life, in the scatter'd Atoms of Men, then re-united, to endure to all Eternity.—Thus there is no difficulty to comprehend how the Spirits of the Just and of the Unjust do return to God that gave them, after Death, without any derogation to God, or the veracity of Religion. I know some will object, *That here I deny the Immortality of the Soul;* which I think I have very good Reason so to do, *if that Soul be called a Spiritual Substance;* when as the whole Scripture seems evidently so to me, that nothing but *Life* ought to be understood by it. But yet I do not deny Immortality to Man, because he will, after the Resurrection, be as the Angels in Heaven, *which never die*, Luke 20. 36. and is therefore call'd *a Child of the Resurrection*, in the same Verse. So that Man's Immortality is not question'd, altho' that of the Soul, as a distinct Substance, may justly be. Nay, in some Sense even *Life* it self [properly the Soul of Man] may be said to be Immortal, altho' it *cease to be*, in respect of us for a time: Because I call it a *Power implanted by God, who only hath Immortality*, 1 Tim. 6. 16. *in Matter, or material Man; which Power at the point of Death reverts, and centers in God the Fountain of Life:* So that hereby is not the least derogation of Human

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man Nature, or Reflection brought on Religion; and consequently the very Notion of Life, so center'd in God, must infer Immortality. For *our Life is hid in God* until the Resurrection, when it shall again spring from him, as an emanant Ray of Omnipotence, and enliven dead Matter to endure to all Eternity. — This, I say, may be a sufficient Answer to those, who are so tender in the point of denying an Immortality to the Soul of Man, because it would be a Solacism to say, *Life dies*; therefore I can say even with them, That the *Soul*, or *Life*, is in some manner Immortal too; but then the Nature of its Immortality is quite different from that which is, and may properly, and strictly, be call'd so,

Now that I have called the Mortality of the Soul, or Life of Man, a *ceasing to be*; It is according to the Tenour of the Scripture, as *Jer. 31. 26. The Seed of Israel shall cease from being a Nation before me, saith the Lord*: And our Saviour *ceased to be*, or vanished out of sight, *Luke 24. 3.* So *Life* ceases to be for a time: and will appear again when the Subject of it, viz. the Body, shall be restored at the Day of the Resurrection, and will never then *cease to be* again. And to explain my self by way of Simile, I think I can add no better, than the Parallel of Light: For as Light doth not properly die, or corrupt, (which the Word Mortal implies) by the Interposition of an Opacous Body, but yet it ceases to illuminate

nate that Place, or Body it before enlight-
 ned for the space of some time, until by
 another Revolution of the Course of the
 Sun, *v. g.* who is the Fountain of Light,
 and in whom it centers, and with whom it
 perpetually circulates, a new emanation
 of Light breaks forth, or by the emotion
 of the Opacous interpos'd Body, the Place
 or Body becomes illuminated again, which
 before was darkned : This Light is de-
 stroy'd as to that Subject in which it was,
 and *ceases to be* for a time. Thus *Life*,
 which is the Light of Man, has some in-
 terval of non-existence between Death and
 the Resurrection. But again, to continue
 on the Parallel : The Light, or Lustre
 of a Body designed by its Texture of Parts
 to retain Rays, or with more Vigour than
 ordinary to reverberate the same, as they
 continually flow from the Fountain of
 Light, the Sun, by which that Body is de-
 nominated *Luminous*, or *corpus illumina-*
tum, as the Moon, Chrystal Bodies,
 Glow-worms, &c. When the Texture of
 the said luminous Bodies are dissolv'd,
 then Light *ceases to be*, tho' we cannot say
 properly it dies, or corrupts : But those
 Bodies will never become luminous again,
 until the Particles, so dissolv'd, return un-
 to their first Frame, and an Identity of
 Texture forms a new *Individuum*. So fares
 it with the Life of Man, when the Body
 dies and turns to Corruption ; but Life it
 self corrupts not, tho' it *cease to be*.

Thus,

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Thus, I presume, I have by this Argument, besides what I urge in other places, sufficiently prov'd the first part of my Proposition, viz. *That Life and Soul in Scripture are generally meant to be one and the same Thing* : And that no Text in the Holy Scriptures gives us a sufficient Ground to interpret *Soul* to signifie an *Immaterial Substance* united to Man, I will prove in the following Chapter.

The Second Grand Argument to prove this Opinion of whole Man's Mortality, and consequently the Notion of a Spiritual Immortal Substance, erroneous, may be drawn from the *Fall of Man*, supposing him really compounded of *Soul and Body*, in the manner the *Psycomuthists* imagine. As thus I prove :

What was to have been Immortal in a State of Innocence, became Mortal by Transgression.

But whole Man was to have been Immortal in a State of Innocence. *Ergo*,

Whole Man became Mortal by Transgression.

This is prov'd by the Curse denounc'd on *Adam* for his Transgression for eating the forbidden Fruit, of the Tree of Knowledge, says God Almighty to *Adam*, *Thou shalt not eat ; for in the day thou eatest thereof thou shalt surely die*, Gen. 2. v. 17. Or, dying thou shalt die, as the Hebrew Text says, and vulgar Latin, *moriendo morieris* ; i. e. Thou shalt wholly become Mortal,

or subject to Mortality ; which was finished according to the Decree of God, mention'd *Gen. cap. 3. v. 19. In the Sweat of thy Face shalt thou eat Bread, until thou return into the Ground ; for out of it wast thou taken, and unto Dust shalt thou return.* Thus Man is plainly disrob'd of his Immortality, and returns from his actual living Being, wholly to Dust, until the Day of the Resurrection, when that *which was sown in Corruption, shall be raised in Incorruption, and that natural Body shall be raised a spiritual Body, 1 Cor. cap. 15. v. 44.* Nor can we say the *earthly Man, i. e. the Body,* became Mortal ; for doubtless the *Soul* sinned as well as the *Body* ; nay, properly speaking, the *Soul* sinned, and not the *Body* : For Sin arises from the consent of the Will, and is not the meer Action of the *Body*, and the Will being an immediate Effect of the *Soul*, the *Soul* must consequently be the principal, if not the only Delinquent, and therefore condemned to die.

Again, If the *Body* by the Curse only became Mortal, then the *Bodies* only of the Reprobate, not *Souls*, can be liable to Damnation, because that only is punishable which sinned ; as the *Civilians* say, *Pœna sequitur culpam*—— and that only sinned, which suffer'd the Punishment ; *i. e. the Body* only, if the *Soul* be Immortal and was not doom'd to bear its share of the Punishment, Death.

Again,

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Again, if nothing died but Man's Body, the Denunciation of the Curse, was but a meer Bug-bear, and indeed no Curse at all; for he that had an Immaterial, Self-existent, and Immortal Being, might, in respect of the nature of the Thing, enjoy more Perfection of Pleasure, when disunited, than when united to the Body; and consequently the Curse denounced, would have been a Blessing, because it had bereft him of that Clog, which was an Obstruction, or Hindrance to the full and entire Enjoyment of Pleasures, as the Wise Man observes; *The Corruptible Body presseth down the Soul, and the Earthly Tabernacle weigheth down the Mind that museth upon many Things*, Wisdom cap. 9. v. 15. This Plato also asserts, *vid. Phædon*. But it may be replied, that by his Transgression once, he became afterwards subject to Sin, and so to final Condemnation, which otherwise he would not have been, had he kept himself pure and undefiled from the first Transgression. To which I answer; That before he sinned, he was subject to Sin, and was not in such a state, as to be out of the Power of committing Sin; otherwise it would have been a granting him an Immortality with an irresistible Power to sin, and consequently *nolens, volens*, he must have been Immortal, because he could not sin so as to deserve the Wages of it, *Death*, which is absurd.

Again, If the *Death of the Soul* be only eternal Death in Hell, why is the Instrumental Cause, viz. *the Body*, punished more for sinning, than the Soul, who escapes the first Death, and lives to the Resurrection? I cannot see how suitable this is to Divine Justice. For although we suppose both to suffer eternally, and consequently equal, there being no degrees in Eternity; yet give me leave to answer, that Supposition is altogether Groundless: For that Eternity a Man suffers in, is not strictly *Eternity*, but *Eviternity*, as the Philosophers call it; i. e. such a duration of Time, as had a beginning, but never shall have end. If so, it is plain here are Degrees, and may be admitted, and he that begins to suffer 5000 or 6000 Years before his Fellow-sinners has a greater share than they can have, and consequently the Balance of Almighty Justice weighs not equal Things to Mankind, if one for the same Fault suffers so many Years before another; which far be it from any good Christian to question. Not that I think Condemnation in Hell to be *primarily*, but *remotely* the Reward of *Adam's Fall*; for properly *Damnation* is the Wages of Infidelity, as *Salvation* is the Wages of belief in Christ; and it is actual Sin, and not original, that necessarily infers Damnation. By all which, I think it very plain, that the Curse denounced against Man doth necessarily imply, that the *whole Man* was accursed, and consequently the *whole Man* (Soul and Body) *must die*,
The

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The Third Argument is drawn from the Nature of the Resurrection, which this Doctrine of an Immortal, Immaterial, Self-subsisting Being after Death, seems very much to perplex, if not fundamentally to subvert.

If the Soul of Man, as distinct from the Body, be the only Cause of Life in material Man, and distinct from it, then the Body is only a pure passive Lump and Instrument of the Soul, even while it is conceiv'd to live; and consequently ought not to suffer for the Sins Man commits: Seeing *quatenus Matter* (by which the Soul acts) it cannot prevent, or hinder its acting. Upon what Ground, or Reason then can the Body be liable to Punishment at the Resurrection, seeing it is an undeniable Maxim, *Nemo obligatur ad impossibile*, No Man is oblig'd to an Impossibility? Therefore if he offend in a Point impossible for him to do, he certainly deserves no Punishment: *Ergo*, Hence it is the *Psychomuthists* say, *the Soul hears, the Soul sees, the Soul feels*, &c. Implying, that the Body is but, as it were, a dead Lump, even while it lives, and is actuated by the Soul, like Boys whipping a Top into different and various Figures.

— *Quas stupet Inscia turba,
Impubesq; manus mirata Volubile Buxum.*
Virg,

Now

Now as to the Power actuating Matter, (which I call *Life*) and producing in it various Operations, these Difficulties relating to Rewards and Punishments in another World do not arise: because I do not distinguish it substantially from the Matter it enlivens; so *living Matter* will be equally punished or rewarded: For according to them, *the Soul only lives*; and, according to my Notion, *Man is living Matter*; which, I humbly conceive, differ very much. For if the Soul only Lives, the Resurrection of the Body would be no more a *quickning of the Body*, or Revivification of Matter, than it now is. For if it be now but a dead Lump to the Soul, it cannot ever be said to be revived; nothing being ever said to revive, which never had Life in it; and consequently the Resurrection of the Body, will be nought but a re-union of that Passive Matter it before was conjoin'd to, and no vivification, or quickning of the Body. Which I am sure is such a gross Error in the Fundamentals of Christianity, that all good Christians ought to abhor and detest. In the Resurrection the quickning of the Body being one main Article of our Religion. Nor, according to them, is the Body quickned by re-union.

1. Because if the Soul only *sees, feels, bears*; &c. those Indexes of Life, the *Soul only lives*, so Re-union is no quickning the Body;

2. Be-

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2. Because re-union of one Substance to another, as two distinct Individuals, not only makes Man to be an Incomplete Being, but also makes him consist of a dead and living Being; one of which, viz. the Body, *shall be punished for acting according to the irresistible Impulses of the other*; which undoubtedly are great Absurdities. This, I say, is the Reason, why the distinction of Body and Soul, conceived to be two Substances, so much perplexes, and renders difficult the Nature of the Resurrection; because the Word *Body* in Scripture the *Psychomathist* conceives, as a part only; whereas it is generally applied to the whole Man, in relation to his Death and Resurrection. For which Reason the Apostle arguing the Point of the Resurrection, 1 Cor. cap. 15. v. 25. says, *Some Men will say, How are the dead raised, and with what Body do they come?* not in the least intimating by *How are the* [Bodies of the] *Dead raised up*, as distinct from their Souls; but he plainly means those *dead Persons*, who were once living Bodies; because he says just after, *with what Body do they come?* And indeed it would have been a very odd Question to have propounded, *With what Body do the Bodies of Men* (abstractly consider'd) *rise at the Day of the Resurrection*, if the Word *Body* did not include the whole Man, when once he was a living Creature? As if he should say, *With what Body does Man rise at the Resurrection?* because the Question seems to include Difficulty,

culty, both relating to the Shape, or exterior Figure, as well as proportion of Age, Vigour, and Glory, &c. And indeed the Answer of *St. Paul* seems to illustrate it the better by saying, *Thou Fool, that which thou sowest is not quickned, unless it die.* As if he should have said, That which thou buriest in the Earth, even as Seed is buried, will never be reviv'd, or quickned again, unless it perish there; no more will Man neither. And this our Saviour delineates to us more fully, *John 12. v. 24. Except a Corn of Wheat fall into the Ground, and die, it abideth alone; but if it die, it bringeth forth much Fruit; which is just as to say, If whole Man dies (not his Body only) he will become the Fruit (after Christ the First-fruits) of the Resurrection; and by losing his Life in this World, as it follows in the very next Verse, keep it unto Life eternal.* For if it were meant, the Resurrection of the Body singly, that cannot be called the Resurrection of Man; for Body singly is not Man, and whatever will be reviv'd at the Resurrection, must die (quickning, as I said before, supposing a thing once dead, restor'd to Life) and consequently the Soul also must do so too, before it be raised again, if *St. Paul's* Doctrine be true. In this Sense I take the Word *Body* in the *Apostles Creed*, meaning the Resurrection of Man dead, as it is in the *Nicene Creed*, the Resurrection, of the Dead, and in the *Athanasian* more plainly, *all Men shall rise again; and so Job* expresses

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ses it, *If a Man die, shall he live again ? Job cap. 14. v. 14, &c.* without all doubt, intimating the Resurrection of Man totally, as a living Creature, as he once was : 'Tis then that Person, *that was sown a natural Body, shall be raised a spiritual Body ; for there is a natural Body, and there is a spiritual Body, 1 Cor. 15, v. 44.* where the Word *Body* does not infer a distinction from the Soul, but a Comprehension of the natural Man, *viz.* the first natural Man *Adam*, in contradistinction to the spiritual Man, *our Saviour*, or second *Adam*, who shall make us *τὰς ψυχὰς Σῶσας, i. e.* Living Souls in the Day of the Resurrection, and bear the Heavenly Image, as we have born the Earthly, *ver. 44.* In the same Sense we find the Word *Body* at our Saviour's Crucifixion, when the Graves were open'd, and many *Bodies* of the Saints, which slept arose, and came out of their Graves, and went into the Holy City, and appear'd unto many, *Matt. 27. ver. 52, 53.* Now no Man of Sense will interpret this to be the *Body only* reviv'd, and not the whole Man; or that they were only Bodies without Souls, that appear'd unto many, unless they will feign a place where the Souls so reviv'd, and then reunited, were kept during the Corruption of the Body, and then summon'd by the Power of our Saviour, who was God and Man, to reassume their earthly Tabernacles, and ascend into Heaven : Which Fiction of a *Repository of Souls*, I think I have already

already prov'd as improbable as ridiculous. This Body doth the Apostle call, *v. 50. Flesh and Blood*; denoting, undoubtedly, Men as living, and compos'd of Flesh and Blood, not reduc'd by Putrefaction, and a long Corruption into Dust, and moulder'd into Atoms. For they ceas'd to be Flesh and Blood, nor could properly be so called: For the Apostle's Discourse was to the *Corinthians*, as consisting of Flesh and Blood, and in them to all Mankind, who tells them this Mystery, That at the Resurrection we shall not all sleep, or be dead, but some will be alive at that very time, *vid. Thessalon. cap. 4. ver. 13, 14.*) *who will be changed, in a moment, in the twinkling of an Eye, at the last Trump.* For this Corruptible must put on Incorruption, and this Mortal put on Immortality, before it can be pronounc'd, that Death is swallow'd up in Victory, *1 Cor. 15. ver. 51, &c.* Where it is very observable, that the Apostle in all the whole Course of his Writing says *We*, not our Bodies, who cannot be call'd *We*, as *We* shall not all sleep; *We* shall be rais'd incorruptible, and *We* shall be changed; which could not be true, were the Soul our better Part, an Incorruptible Immortal Being already, for that has no change at all, but retains its first Immortal Nature,

2. The end of the Resurrection, which is the bringing Men to Account for the Deeds done in the Flesh, would seem vain and

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and needles. *John 5. v. 28, 29. The Hour is coming, in the which all that are in the Graves, shall hear his Voice, and shall come forth, they that have done good unto the Resurrection of Life, and they that have done evil unto the Resurrection of Damnation.*

For if the Souls of good Men, when they died, went immediately to Heaven, and the Souls of the Wicked immediately to Hell, what need of a general Day of Judgment to call Men to account for their Actions? If they are in Heaven already, they have their ultimate End and Reward; if in Hell, their Punishment; a Revocation from either of which is granted to be neither probable nor possible. For it cannot upon any reasonable Ground be suppos'd, that the re-union of the Body to the Soul, can in its self add any thing to Man's Happiness or Misery: I say, *in it self*, because the Soul is by the *Psychomathist* stil'd the *All-sense*, and whatever Affections of Pain or Pleasure Man sustains, it redounds on the Soul only. I must confess, if there be a particular Decree, or Ordination of God Almighty determining it so, I will never dispute it; but until that Decree appears, wherein it is said, that the Body added to the Soul, after the Resurrection, augments Man's Happiness or Misery, I look upon such Doctrine to be precarious, and founded only on irrational Conjecture. What the Scripture says, I readily consent to, and believe; but the Philosopher tells you, That
Matter

Matter cannot effect an Immaterial Being with Pleasure or Pain; and where Matter is purely passive, it is capable of neither. To confirm the first Position, the Scripture it self gives us evidence; when the Angel of God ascended in the Flame of Fire made by Manoah, without any sensibility of Pain, undoubtedly, or Injury, Judg. cap. 13. v. 20. and the latter is so plain, and self-evident, that it needs no Argument to prove it.

3. This Judgment of the Quick and Dead, is said to be precisely after the Resurrection, and not before: So that if the Soul were in a State of Happiness or Misery, as soon as separated from the Body, *it must be pre-judg'd before a Resurrection*; which is contrary to the whole Tenour of Scripture. *Judge nothing*, says St. Paul, *before the time, until the Lord come, who shall bring to light the hidden things of Darknes*, 1 Cor, cap. 4. v. 5. that is, at the coming of our Saviour, shall all things be reveal'd, *when we must all appear before the Judgment-seat of Christ, that every one may give an account of himself to God*, Rom. cap. 14. v. 10, 12. The business of which Day St. Jude tells you more emphatically: *Behold the Lord cometh with ten thousand of his Saints to execute Judgment upon all, and to convince all that are ungodly among them, of all their ungodly Deeds, which they have ungodly committed, and all their hard Speeches which ungodly Sinners have spoken*

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spoken against God, Jude v. 14, 15. So that the Business of that Day appears plainly to be, to call Men to account for Works done in the Flesh, in order to receive their Sentence of Glorification or Condemnation. I know some Divines urge the necessity of a general Judgment, notwithstanding Mens being glorified or condemned before-hand; viz. *That Sinners may in the Face of the World be convicted and brought to publick Shame for their Offences, and that the Righteous may in like manner be publickly commended and rewarded.* This is a very pretty Notion indeed to please vulgar Heads, and couzen a rustick Understanding into the Obedience of Religion, and Belief of a Resurrection; and so far I like it well: But if we scan the depth of it, we shall find little or no weight in it. For what is it, or will it be to any hardened reprobate Sinner, who despairs of Salvation, or any ease of his Torments, as undoubtedly the Damned do, to be told publickly, and in the Face of the World, That for his Sins he must be eternally damn'd? What will be Shame to such an one? certainly none at all: For Despair makes a Man in this World, where it can hardly ever be supposed to be equivalent to that of the Damned, break through all Bounds and Fences of Modesty, (that Virtue from whence Shame arises) nay, even all Religion too, and beyond our Conceptions, hardens him into Impudence: Thus we see by common Observation, in

Q Men

Men condemned to die ignominiously at the Gallows, with what Impudence, and strange effrontery they bear their Sufferings; nay, even when they ought to have a check and remorse of Conscience for fear of an *Immediate Judgment* or punishment for their Sins by God Almighty, as soon as the Breath is out of their Bodies; which, one would think, should not only bring *Shame* on them, but confusion of Face too, yet we often see it does not; and therefore sure a *Despairing, Reprobate, Damn'd Sinner* can have but little *Shame* on him in that Day. Nor indeed would the solemn business of that Day be of any great consequence, if it were only publicly to pronounce Sentence in confusion of the Wicked, and manifestation of God's Glory before all the World; for their Sentence can never bring Shame, and God's Glory is manifested enough by the Examination before Him, and the Twelve Tribes of *Israel*, and of all the World; nay, more than by a bare pronouncing the Sentence of Damnation or Salvation: Besides, the Texts before-mentioned plainly intimate more than a bare pronouncing of Sentence; for Men will be call'd to Account, that is, they must Answer for their good and bad Deeds, &c. All which manifestly declare an Examination, Scrutiny, and Searching into Mens Ways and Actions; and a trying whether they be able to justify themselves before God for what they have done in their Life-time: So the end of calling
Men

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Men to hear this Publick Sentence cannot be the business of that solemn and great Day. Therefore the end of the Resurrection seems to be subverted by Mens being in *their Souls* prejudg'd either to Damnation or Salvation, before the General Day of Judgment.

A fourth Argument is drawn from the Nature of our Redemption; as thus,

That which fell by Transgression, requir'd by Christ's Blood Redemption. But *Adam*, or the whole Man, fell by Transgression, *Ergo*, The whole Man by Christ's Blood requir'd Redemption.

The Syllogism, I think, perfect in every part, and the Minor Proposition prov'd already: For if the Body only were subject to Mortality, then not *Adam*, but a part only of *Adam*, became subject; and consequently, that part only fell by the Transgression. Now, what only fell, requir'd or needed Redemption; Redemption being only necessary for Transgression. But this the whole tenure of the Scripture loudly declares against; *For Christ is He who hath deliver'd us from the Power of Darknes, and hath translated us to the Kingdom of his dear Son, in whom we have Redemption through his Blood, even the forgiveness of Sins*, Coloss. cap. 1. ver. 13, 14. where the Particles *us* and *we* cannot denote the Redemption of our Bodies only, but the Whole Man, the whole Transgres-

sion by him, that, *ver. 18. was the first born from the dead*, who, *ver. 21. reconciled us his Enemies*, to present ye Holy, and Unblamable, and Unreprovable in his sight. These Texts, without troubling my self to cite infinite more, evidently shew, that Christ by his Death had Redeemed *us, viz. the Whole Man*, who sinned and requir'd Redemption. This, I think, I need not urge with any more confirmatory Texts, the Scripture affording so many and so numerous Arguments to prove this Point, *viz. That the Sacrifice of Christ's Blood once shed, shall be an Atonement for the Sins of the whole, and not a part of Man.*

The last Argument, or rather complex of Arguments, being the several Texts of Scripture, comes next to be considered; whereby I will endeavour to prove the second part of my general Proposition, *That the Soul of Man, or Life, (as I call it) will not be renewed until the Day of the Resurrection.*

First, *Job 10. ver. 18. when Job expostulates with God Almighty, under his Afflictions; He wishes he had died from the Womb, for then, says he, ver. 19. should I have been as if I had never been, and been carried from the Womb to the Grave: Now, if Job had had any Notion or Idea of his Soul's existing immediately after Death, he certainly could not have said, He should have been as if he had never been;*
for

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for he would have been in a state of Existence, and not Annihilation, which all hold to be better, than not to be at all.

Secondly, *Ecclef. cap. iii. ver. 19. That which befallerh the Sons of Men befallerh Beasts, as one dieth so doth the other; yea, they have all one Breath; so that a Man hath no preeminence above a Beast.* Now the *Breath of Life* was that which gave Being to both alike; and when that Breath is taken away, they both die and perish alike, *Psal. 104. ver. 29. Thou hidest thy Face, they are troubled; Thou takest away their Breath, and they die, and return to their dust,* only with this difference, the Gospel hath assur'd us, Man shall rise again, and Beasts wholly perish.

Thirdly, When *Hezekiah* was in danger of his Life by Sicknes, *Isa. 38.* The Prophet says, *Whilst he liv'd, he might praise the Lord,* but *ver. 18. the Grave cannot praise thee, Death cannot celebrate thee, they that go down into the Pit cannot hope for thy Truth; yea, the Dead know not any thing,* *Ecclef. 9. ver. 5. but the Living shall praise thee.* Thus if Human Souls were living in a seperate State, they might praise the Lord; but of this I have had occasion to speak before.

Fourthly, *Job 3. ver. 12. Why did the knees prevent me, &c. for now I should have been still and been quiet, as an hidden untimely Birth*

Birth I had not been, and an Infant that never saw light ; where Job plainly demonstrates to us, that if he had died the Day of his Nativity, he had perished as an untimely Birth, that is wholly, until God should raise him again ; for I suppose the Psychomathist can hardly unriddle what becomes of the Soul of an untimely Birth, or Infant that never saw the Sun, or whither it goes. When Man is compar'd to a Flower, Grass, or Shadow, &c. it testifies his whole corruptibility, that neither Matter or Form of him shall be left in the Day of Death, no more than of them : But because comparative Arguments are seldom cogent enough to enforce belief, yet where the Scripture makes a positive declaration of Man's corruptibility, like as a Flower, Grass, &c. there I hope it may not only pass for, but the stronger enforce, an Argument : As,

Fifthly, A Tree or Plant decays, yet by Water will sprout again ; but Man dieth and wasteth away ; yea, Man giveth up the Ghost, and where is he ? As the Waters fall from the Sea, and the Flood decayeth, so Man lieth down and riseth not till the Heavens be no more, they shall not awake out of their sleep, Job 14. ver. 7, &c. Here the Comparison is plain, as also a positive declaration upon it, denoting not only the Corruption of Whole Man, but also limiteth the Time, how long Men shall lie in the Grave ; and that they shall not arise

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arise from thence till the Heavens be no more; or as it is in *St. Peter*, till the Heavens being on fire shall be dissolved, and the Elements shall melt with fervent heat, 2 Pet. cap. 3. ver. 12. when the Sun shall be darkened, and the Moon not give her light, and the Stars shall fall from Heaven, and the Powers of Heaven shall be shaken, Mat. 24. 29. this is the time prefix'd according to the ordinary course Providence has ordain'd for Mankind. But if by an extraordinary Power or Grace, God Almighty is pleas'd to raise some Righteous Persons, (for sure I am the Wicked never rise before a general Resurrection, as some Passages in Scripture seems to intimate,) it's no more an objection in general against my Doctrine, than a Miracle against the common course of Nature. Hereupon is *Death* in Scripture generally term'd *Sleep*, by way of Analogy, or likeness; thus, the Kings of *Israel*, when they died, are said to *Sleep with their Fathers*; and *Esdra*s expresses it in a copious Stile, *The Earth shall restore those that are asleep in her, and so shall the Dust those that dwell in silence; and the secret places shall deliver those Souls committetd to them*, 2 *Esdra*s, cap. 7. ver. 32. Now, Secret Places (as if the Metaphor were still carried on) he calls, *the Graves and Chambers of the Soul*, cap. 4. ver. 41. And not only the Old but the New Testament also terms *Death*, *Sleep*, and the Dead are said to *sleep, and be fallen asleep in*

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Christ, 1 Cor. cap. 15. and in several other places too numerous here to name. Thus a Church-yard in *Greek* is called κοιμητήριον, or *Cimiterium*, and in the *Latin* Tongue, *Dormitorium*, that is, a *Sleeping-place*, because there all Men rest from their Labours: For as Man lying down to Sleep, has all his Senses lock'd up, seems a solid Mass and insensible Lump of Clay, void of all Activity and voluntary Motion, yet rises the next Day refresh'd, brisk, and active, and enliven'd as much as ever; so is the comparison of Death, when Man shall rise again at the General Resurrection. I know Comparisons never bear an adæquate and full proof, but are rather an Illustration; but I mention this, because some of our Divines hereby take an occasion to prove the Existence of our Souls, because Dreams show there is something in us awake, even while we Sleep: what I have said concerning Dreams, *Vid.* Cap. VI. only I shall add here, that Dreams are only a Demonstration that we do not sleep sound, but imperfectly; and therefore the Comparison here intended is good and rational; for if a Man (suppose dead Drunk, as we say) sleeps sound, he appears as certainly dead, as to all manner of Action, except Breathing, which is his *Life*, in effect, as if he were really and actually Dead indeed; and imperfect Sleep is no more an Argument to prove the Comparison insignificant, or makes the

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the Parallel not Argumentative, than Dimness of Sight, or Purblindness would be to demonstrate a Man stark Blind. Thus a Man who is said to *have something in him awake even while he sleeps*, can be said to be no more than imperfectly a sleep, which I wonder how it can be brought as a proof for the existence of a Soul.

The time when Man shall live again, and his Immortality begin, the old Testament in the formentioned Texts seem to make appear very plain, and *that the Day of Doom shall be the end of this Time:—*

And the beginning of Immortality to come when Corruption is past, 2 Esdr. 7. 43. And that in the End is shown the Treasure of Immortality, cap. 8. ver. 54. And then will it appear who are they that put off their Mortal Cloathing and put on their Immortal, cap. 2. ver. 4. Who are they that cannot die any more, for they are equal unto the Angels, and are the Children of God, being the Children of the Resurrection, Luke 20. 36.

Sixthly, In several places of Scripture dying or death is call'd simply, a *Not-being*: Thus, *Joseph is not, and Simeon is not, and will ye take Benjamin away*, Gen. 42. 36. *Now shall I sleep in the Dust, and thou shalt seek me in the Morning, and I shall not be*, Job. 7. 21. *O spare me a little, before I go hence and be no more*, Psal. 39. 13. *Rachel weeping for her Children, because they were not,*

not, Matt. 2. 18. All which places must imply by *not being* a total Dissolution, for otherwise the Expressions would be very improper. For if that which gives the Being, viz. the Spiritual Substance or Soul, as it is usually call'd, *Should be*, Exist, and remain Immortal after a Man dies, I cannot see how Man can be said *not to be*, seeing such an Attribute or Propriety can never be apply'd to an Immortal Being.

Seventhly, The Word *Soul* in Scripture, as I have before remark'd, denotes *Whole Man*, or *Person*, *Living Creature*, which must in very many Texts be interpreted wholly to die, or else we cannot say properly, *the Person dies*; as, *The Soul that smeth it shall die*, Ezek. 18. 20. *What Man is he that shall not see Death, and shall he deliver his Soul from the Grave*; Psal. 89. 48. These and the like Expressions, very numerous, and frequent in Scripture, as they plainly inferr, *the Person of Man to die* (for the *Psychomutbists* cannot allow the *Soul* simply to be meant in these Texts) which unquestionably, by all the Philosophy in the World, must and ought to be call'd *Whole Man*; so do they confirm my Opinion, or Assertion, *That Life and Soul are the same thing generally in Scripture*. Therefore, if *Life cease to be*, as of all hands must be granted, whole living Man will die also: and at the

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the Resurrection, *The Dead Men shall live, together with my Dead Body shall they arise, [tho' some say their Souls live already] Awake then, and sing ye that dwell in the Dust, Isa. 26. 19.* I know I shall be answered, that the Person of Man dies if his Soul be separated from his Body, and the Body corrupt. To which I answer,

1. That the separation of the Soul from the Body, meant a spiritual Substance before united to it, begs the whole question in Controversie: And I think it has been evidently prov'd both from Philosophy, Reason, and Scripture, That Man is not compos'd of such a Spiritual Substance.

2. The dying of the Body of Man *only* is not sufficient to denominate Man a Dead Person, for Body is not the Person, but only a part (even according to the Doctrine of the *Psychomutbists*) of Man, therefore if the *Person* dies, *Whole Man* must die. I will add but one Remark more from the Old Testament, taken from *2 Kings 13. ver. 21.* when they cast the dead Man into the Sepulcher of *Elisha*, and *the Man was let down, and touch'd the Bones of Elisha, he reviv'd and stood upon his Feet.* Now, it is conceivable how *Life* might be restor'd to this Man, by the touch of the Prophet's Bones in a miraculous manner, because it was only adding or restoring *Motion with Sensation* to Dead Matter; but if we say, the *Soul* of this Man could by the touch of the Bones be revok'd

revok'd from Heaven, Hell, or Purgatory, or God knows whence, by explaining our selves we generally struggle in the Toil, and entangle our selves the more by endeavouring to get loose. And all we can say upon the Point, is only to resolve the Case into an Omnipotent Power, who did raise the Dead Man by the touch of the Prophet's Bones, That that Power could as easily re-unite the Soul, as revive Motion with Sensation in the Dead. And indeed this I readily grant to be true; but yet if the *Modus* of the Miracle may be more easily conceiv'd, and seems most consonant to a rational Nature to believe, as not containing in it needless Perplexities and Difficulties, I think my Exposition to be more eligible than the precarious one of *a re-union of Soul and Body*, never yet prov'd by Reason or Scripture.

As for the New Testament, whereby the Doctrine of the Resurrection was perfectly known, very many Texts thereof confirm this Doctrine, or Belief, viz. *That Man shall die, and be call'd to an account at, and not before the Resurrection*, when he shall live again, or Life shall be renewed in him again. And I think I need not urge any more Proofs to demonstrate, That when the Scripture says, *Man dies*, it means, *whole Man*, as he is a living Creature. But my next Task here will be to prove, *That it is a Doctrine*

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Trine most consonant to the whole Tenour of the Gospel, or New Testament, That no Man, according to the Course of Providence, will be received into Heaven, or condemned to Hell, before the Day of the General Judgment, which they must otherwise of necessity be, whose Souls are immediately after Death convey'd either to Heaven or Hell.

Our Saviour in his Parable of the Tares, tells us the prefix'd time when Mankind shall be call'd to Judgment, *Matt. 13. v. 30. Let both the good Corn and Tares grow until the Harvest: And in the time of the Harvest I will say unto the Reapers, Gather ye first the Tares, and bind them in Bundles to burn, but gather the Wheat into my Barn.* Which Parable when he comes to explain, *v. 39. The Harvest, says he, is the end of the World: The Reapers are the Angels, &c. And then shall the Righteous shine forth as the Sun in the Kingdom of their Father, v. 43.* Now here is to me a plain Demonstration, that God Almighty will not begin his Judgment, or in the ordinary course of his Providence confer Immortality on Man, before the Resurrection, but permits the Just and the Unjust to lie in the Grave together, until the Resurrection; at which time, and not before, shall be the Glorification of the Righteous; and *they shall shine as the Sun in the Firmament.* For the Son
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of Man shall come in the Glory of his Father; and then shall he reward every Man according to his Works, Matt. 16. v. 27. And then shall appear the Sign of the Son of Man in Heaven; and then shall all the Tribes of the Earth mourn: And they shall see the Son of Man coming in the Clouds of Heaven with Power and great Glory. And he shall send his Angels with a great sound of a Trumpet, and they shall gather together his Elect from the four Winds, from one end of the Heaven to the other, Matt. 24. v. 30, 31. Here is the Pomp and Solemnity of the Great Day of Judgment prefix'd to judge the World in; and before that Day Man will not be pre-judg'd, or pre-rewarded. *vid.* Mark 13, v. 24, &c. and Luk 21. That is the time in which our Redemption draweth nigh. Again, Matt. 25. 31, 34, 37, 41. The Particle *Then* used, denotes the Time appointed by God Almighty, as much as it doth in any other place of Scripture.

2. He hath reserved the Angels that kept not their first Estate in everlasting Chains, unto the Judgment of the Great Day, says St. Jude, v. 6. Now if God thought fit to defer the Judgment of the Fallen Angels, who are Spirits already, as I may say, *Corrupt*, and reserved for Punishment, yet will not suffer until the General Judgment of the World, what Grounds have we to believe Man will be

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rewarded, or punished, immediately after Death.

3. *Blessed are the Dead which die in the Lord*—*That they may rest from their Labours, and their Works do follow them,* Revel. 14. 13. Now if they rest from their Labours, we must own them to be free from Pain and Trouble of any Purgatory: And if their Works follow them, they will be examined into at the Day of a General Judgment, as appears by the foregoing Texts: Therefore I must conclude, as I said before, That whole Man dies, and that he cannot be condemned in his Soul before Conviction at that Great Day; *Because the Judge of all the Earth will do right.* Gen. 18. 25. and consequently Man will lie in the Grave until he be summon'd by the Last Trump; the Time and Manner of his Judgment prefix'd, at the Resurrection. Unless our Divines can demonstratively find out some other place of Residence for that whole Man.

Lastly, Seeing *Eternal Life* is promis'd as a Reward to the Righteous, and the Gospel every where promises no other, I can see no reason why Man's Immortality can be asserted to begin before the General Resurrection, when this our Life shall be re-implanted, or restored to the dead Carcass, and we shall live with Christ in Glory eternal.

CHAP.

C H A P. VIII.

Objections extorted from Philosophy, Reason, or Scripture, answered.

THE subject Matter of the three precedent Chapters I have here thought fit to comprife in one, lest this design'd little Treatise should grow too Voluminous; besides, to urge *all* those Arguments Philosophers commonly bring to prove the Immateriality and Immortality of the Soul of Man, considered as a distinct Substance in the Body, will be as frivolous as it will be needless to answer; therefore I will consider only those that seem most strongly to argue for that Opinion, and recite them; as,

Obj. 1. *That which is Immaterial is Immortal, but the Soul of Man is Immaterial, Ergo, Immortal.*

Ans. Both of these Propositions, if taken in the General, and without Limitation, cannot be true; for a thing is said
to

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to be immaterial two-ways, according to the Principles of those very Men who object it. 1. As it does not consist of Matter and Form, or *quoad Principia constituentia*, as the Philosophers speak; it being a very great Solæcism, to say, an *Immaterial Form, consisting of Matter and Form*. In this sense the Forms or Souls of Brutes are said to be Immaterial, yet Corruptible, and not Immortal. 2. That is said to be Immaterial that doth not depend on Matter, *in esse fieri & operari*: Now, whether the Soul of Man, as well as Brute, doth not, I refer my Reader to the Arguments mentioned *Cap. VI*.

Obj. 2. *Foreknowledge by Dreams cannot be perform'd without the assistance of an Immaterial Being or Soul, but Man has oft foreknowledge by Dreams, Ergo,*

Now, that there is oft foreknowledge by Dreams evidently appears in Scripture, and many Persons have been forewarn'd of Dangers by a Dream (altho' not supposable now a days, as *Joseph's* was, *Matt. 2.*) therefore Man must have an Immaterial Being in him.

Ans. What I say, or is my Opinion relating to Dreams, mentioned *Cap. VI. Arg. 5.* and *Cap. VII.* are sufficient to Answer this Objection; tho' to confirm this their Opinion, they urge

Obj. 3. *The strong Impressions on the Brain, Fancy, or Imagination, call'd by the graver*
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sort, the Souls of dying Persons, who, at the moment of their Deaths seem to have Hopes or Fears, of present Reward or Punishment, as soon as they expire; and as it were to foresee their State of future Happiness or Misery.

Ans. That the Foreknowledge by Dreams in Scripture, cannot reasonably be urg'd as a Philosophical Argument, because those are suppos'd to come by Divine Inspiration: And that Men now a days may, and have oft foreknown, and by that means prevented falling into imminent Dangers by Dreams, may indeed be possible, I grant; yet it is so far from being an Argument for the proof of an Immaterial Soul in Man, that it seems to be a good Ground for the Truth of the Opinion I here assert; for that Providence has a peculiar Care, in some cases, I no ways doubt; and that it may create Notions of apprehension of Danger, by making strong Impressions on the Brain and Spirits, especially when the suspicious thoughts and fears of Danger, from some particular Person, or by some particular Way, have oft oppress'd and seiz'd the Spirits; as we know, several have an Opinion they shall be kill'd by an Horse, others by Drowning, &c. I say, in such cases, it is a Position, I no ways question; but that it presently passes for a demonstration of an Immaterial Being in Man, I must beg leave to dissent. For, as I said, the Divine *Afflatus* gave Life or Soul to Matter; much more, I
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never, that by the Providential Care of Heaven, under whose Protection we live, move, and have our Being, impressions may be made on the same Matter, so as to raise in it Conceptions or Apprehensions of future danger; for in all cases we see how strong and lasting the impressions of Fear are on Mankind? Nay, indeed, in some cases, Impressions on the Brain and Spirits seem to be indelible; and an Original fright very frequently infatuates the Man, if it be too powerful at first. How strange are those Impressions made by longing Women on their Children; even to that degree sometimes, that the very similitude of Mind, as well as Body, seems to be traduc'd from Parents to their Children; so that such Impressions are but very slender Arguments to prove a Rational Substantial Soul in Man.

As to the *Fore sights dying Men have of their future Happiness or Misery*, (which has caus'd numerous Harangues, in the Pulpit often, and from the Press) of the poor Soul, how she flutters, how she trembles at approaching Misery; how she rejoices and hugs our Saviour in happiness, with ten thousand such like Expressions, &c. I do not in the least question, but may happen to living Men, endowed and actuated with that quickning *Afflatus* I spake of, without the supposition of an Immaterial Substantial Soul, to make up the Composition of Man; for what difference is there between these two Questions?

What can a Wicked Man, without Repen-
R 2 *tance,*

tance, hope for or expect, but eternal Damnation?

And, *What can the Souls of Wicked Men, hope for, or expect, without Repentance, but eternal Damnation?*

Sure I am, to mention *Man includes their Souls*, if they were two distinct Beings, as the *Psychomutbists* imagine; therefore why should not the Threat of eternal Damnation be as great a Terror on the dying Wicked Man, and the hopes of Eternal Bliss, be as great a Comfort to the Whole Man, as to the Souls of either? 'Tis a Mystery, I must confess, and a Riddle beyond Explanation, if it be not equally so in both Cases.

Obj. 4. *That which is Immaterial cannot be comprehended, but by an Immaterial Being; but universals and abstracted Notions are Immaterial, Ergo, The Soul must be the Immaterial Being.*

Ans. I hope I have already prov'd, Cap. VI. That Brutes are capable of universal Notions; and that if the Conceptions of Universals are the true *Criterion* of an Immaterial Soul, or Form, then Brutes would have such a Soul also, which all deny. Therefore the forming universal Ideas, or abstract Notions, is not an Argument of Immateriality; but in Man I allow it to be an Argument of greater Perfection of Nature, than in Brutes, because he so super-eminently transcends Brutes in performing all the Operations of Reason: For that Power which gave Life to Man,
by

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by which Man is preserv'd in his Being, is as sufficient to make Matter form universal Ideas, as it was at first to bring Life into a dead Lump of Earth, *Vid. Cap. VI.* Indeed I would very willingly ask any one that denies it, where the greatest difficulty lies in giving Life to that which was a Stock or Stone, or making of Living Creature so form'd, out of insensible Earth, to distinguish and comprehend universal abstracted Notions? Certainly, the greatest difficulty is the former; and if the Divine *Afflatus* did do that, unquestionably it did the other, without imploring the Assistance of a substantial Spirit; as is prov'd, *Cap. VI.* aforementioned,

Obj. 5. *It is impossible for Matter, tho' enliven'd, to perform Cogitation, or any Reflex Action, as Man doth, Ergo, He must have a Rational Soul.*

Ans. I think I have demonstratively shown, *Cap. VI.* what is the ground of *Reflex Actions*, and as for *Cogitation or Thought*, I never conceived it to be a Ground or Foundation of Immateriality, but only a demonstration of Existence. *Cogito ergo sum, I think, and therefore I know I have a Being*, was the Learned *Cartes's* Demonstration, which is farther press'd by others, even against those that deny they do *Cogitare* or Think; for that very denial is a proof of their *Cogitation or Thought*; but I never knew that he brought it as an Argument to prove a Soul or spiritual Substance in Man.

Obj. 6. *If the Soul of Man be not a Substance, then it is an Accident : But that is absurd : Ergo,*

My Answer to this I have already given Chap. 4.

I have in the foregoing Chapter given you the Notion of Life, to express the Nature of the Soul by way of Parallel, and because the Greek Fathers (as Mr. Glanville observes in his Works, *Sadd. Triumph.*) have divided the Soul into *Vegetative, Sensitive, and Intellectual Fire*; making it, as it were, *pure ætherial Air, not consuming Fire*, actuated into as quick and rapid a Motion, as Fire it self seems to be, I will a little, by way of Digression, examine the Objections some learned Men make against the Souls being Fire, or some quick agile material Substance, exciting Man into divers Operations, as nimbly as actual Fire would do. One of our English Authors is very angry with the Greek Fathers (*vid. Sadducismus Triumphatus*) That those Fathers should bring on the World such an intolerable Mischief; That those who should be our Guides in our greatest Concerns, such as the Assurance of the Immortality of our Souls, should broach such a Doctrine about the Nature of the Soul, as may make Men believe it material and mortal too. This honest credulous Gentleman, very zealous of the Notion of Spirits, for fear any other should pretend to say, *the Soul it self is Fire*, and consequently Material, proposed two invincible

Argu-

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Arguments against his Opponents, as he imagined.

1. If the Soul be Fire, (or rather Light, if you please) how easily will it be blown out, when removed out of this Lanthorn of the Body into the open Air. But if it be Fire not Flaming, as in Red-hot Iron, it cannot remove out of the Body, but will grow extinct in the cold Corps. Nor can it be a subtile Flame, for how can you secure its Subsistence, and defend it from the blustering Winds, (as *Lucretius* observes lib. 3.) after its Separation from the Body?

*Hæc igitur tantis ubi morbis corpore in ipso
factatur, miserisq; modis distracta labo-
ret,*

*Cut Eandem eredis sine corpore in Aere a-
perto.*

Cum validis ventis ætatem degere posse?

Ans. This Argument is strongly enough urg'd against those who say, the Soul is a distinct Substance from the Body: But against my Opinion, it is of no validity, but rather a pretty similar Explication of the Notion I conceive of it, viz. That it is a Light to the Lanthorn of the Body; That when Diseases, like too violent Winds or Rains, extinguish that Light, i. e. pervert the regular Operations of Life, Man perishes like a Candle put out, vanishes away like a Vapour, and the Place thereof shall know him no more. For as to its Subsistence, after

Death until the Resurrection in the Air, I think it a Notion too wild for *Lucretius* to believe, and our Author to have no reasonable Grounds to embrace it.

2. *The Soul cannot be Fire, because Fire is incapable of a Plastick Power, and rather consumes than creates, when as Frost and Cold form pretty Devices and gay Flourishes in Snow and Ice, vid. Mr. Glanvil's true Notion of Spirits. Again; Is Fire Intellectual? If a Life be produced, or the Soul generated, as one Candle lights another, then the Generated only communicates a Spirit exciting Matter into Motion and Life, and not gives it a new Being; as one Candle loses not his own Light by accending another, nor doth it generate a new Candle.*

Ans. I cannot imagine why our Author should think this an invincible Objection against the Soul's being Fire, as being incapable of a Plastick Power, and rather destroys than creates. For as to Fire, it is suitable to the Subject it is apply'd to, and if it destroys it, the Matter must be combustible, for instead of destroying some Bodies it hardens them, and makes them the more durable, as Earth, and Metals resist the Fire a long time; nay in some Cases as long as the Term of a Man's Life, though stronger and more violent Fire be apply'd to them than the gentle Flame of Life can be imagin'd: For our Author, I doubt, mistakes

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mistakes the Greek Fathers, if he conceives their Opinion, That the Soul was a *consuming Fire*. Besides, if Snow and Cold form pretty Devices, &c, so doth Fire too, as is observable by the Heat of the Sun, Vapours exhal'd, various Configurations of Metals, Stones, &c. So that Cold has not the pre-eminence of Fire, as he imagines, but generally is rather an Obstruction to the Plastick Power of an Actiivo being, such as Fire is, and acts but, as we say, *per accidens*, and by stopping the active motion of Matter those various Devices and Configurations arise. Thus far I answer in defence of those who assert the *Soul to be Fire*. But it is not my Opinion that the Soul is active Fire, but an *Afflatus*, or *Spiritus*, or Breath, or Power actuating Matter, as briskly (if you please) as Fire would do, were it in the Body. Thus figuratively that Power may be said to be intellective, *i. e.* quick in Apprehension, as Fire is in Motion, and no otherwise; but I must thank my Author for giving me so fine a resemblance of the true Notion of Generation, *vid. Sect. xii. Of Spirits, &c.* For (says he) *as one Candle lights another, and communicates nothing visible of its Substance, but a kind of Spiritual Activity, which excites the other into Motion; yet in process of time will be spent and burnt out, unable to light another.* Thus it happens in Generation: The Passive Matter is excited into Motion, and Life, by a Spirit [active Power]

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communicated from the Agent, without any visible Loss to its self, till in Process of time the Lamp of Life decays, and decrepit Age is able to supply Spirit no longer. Again, *Sect. x.* It is a sound and golden Saying, if rightly understood, That Generation is the work of Spirits, and not of Bodies; some by the *Holostatick* Spirit of the Universe, others by their own proper Spirits, as Angels, Men and Brutes, all inanimate Beings by the Spirit of Nature, &c. But all in the mean time depending upon the Creator, God blessed for ever. Thus we see our Author, as well as the learned Dr. Henry More, did suppose Matter could be so excited into Motion, tho' by a Spirit, as to produce, or give Life to Man, like one Candle lighting another; and that the Universal Spirit of Nature, supplies the Defects of particular Agents in generating inanimate Bodies, that Men and Brutes require particular Spirits, &c. for their Generation. All which I take to be no more then what I call *Spiritus Seminalis Vivificus*, which transfers Life from one Creature to another, as a Candle doth Light; not intending thereby the Communication of an Immaterial Substance, but Matter excited into Life and Motion, by the Power of the Original *Afflatus*, and endowed with Animal Spirits, able to beget and propagate its Likeness.

Obj. 7. If the Soul be material, then it must be co-extended to all Parts of the Body; so that no part can be void of a Rational Soul; and consequently, upon the Loss of any Member, there must be a loss of part of the Rational Soul, Ergo.

Ans. The Notion of *Coextension* implies the Soul to have such dimensions as are quantitative, viz. *Longum, latum & profundum*, Extension being the essence of Quantity: But if the Learned Dr. Henry Moore, and after him Mr. Glanvil be consulted, they will tell you there is a *Spiritual Extension* (*Vid. Sadd. Triumphatus, & Dr. Hen. Moore's Enchirid. Metaphys. cap. 6, 7, 8.*) which peculiarly relates to Spirits or Angelical Beings, of which they allow the Soul of Man to partake; so if we recur to this *Spiritual Extension*, it's not necessary upon the amputation of a Member, part of the Rational Soul should be lost or perish; because *Spirituality cannot be divided*; by which (say they) we do not understand its quantity or extension, whereby it occupies the whole Body, but its perfection of *Essence and Virtue, which is no more, than that it is virtually present in all Parts*: But how ridiculous an Answer this is, I have prov'd, *Cap. V.* especially when it relates to a Substance being essentially in every part. Therefore I answer that by the Soul of Man, I mean, that Power or Life implanted originally in *Adam*, and from him de-

deriv'd down to Posterity, which is co-extended to every part, and does its Office in every part; and if that Part be destroyed, Life cannot there do its Office, or exert it self in any Action of Motion or Ratiocination; for, as I told you before, the Soul, as to its operation, depends wholly on Matter; and as to that of Ratiocination, it depends upon principally the Brain, or Spirits therein contain'd, which Spirits are thither convey'd by the Blood; upon which Account the Scripture calls the *Blood, the Life of Man and Beast*, because it is that *Immediate Matter* which by the Original *Afflatus*, was put into Motion, and so continu'd, thereby giving both Man and Beast Life; and the Brain is the principal Seat where those Spirits of Life are elaborated, and from whom they are derived into the whole Body, and serve for Motion and Ratiocination; The reason of this I have given already.

These are the Principal *Objections* drawn from *Philosophy*, and if any stronger can be urg'd, I am ready to answer them: But there may be others also drawn from *Reason*, I mean such gross Absurdities, as this Opinion may be made to infer, from the Inconvenience or ill effects it may bring on Mankind, from the Influence it may have over their Lives and Actions: For I do not exclude Arguments drawn from *Philosophy*, to be grounded on and derived from Reason too; as for Example,
Obj.

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Obj. I. Suppose the Soul of Man were not an Immaterial Substance, or Immortal, yet considering Mankind has been all along taught that Doctrine, it does not seem reasonable to start another contrary to it, lest it leads People into Atheism and Irreligion; for the generality of Mankind cannot search into the depth of an Argument, but conclude, if they have not an Immaterial and Immortal Soul, as they have been taught, then let us eat and drink, for to Morrow we die: Thus the Terror of a Future Judgment will be taken away, Vice encouraged, and no Man for fear of God's Punishment, would have any regard to his Life and Actions.

Ans. If a Man has been bred all his Life-time in an Error, I cannot call it Irrational, by Arguments to endeavour to reform that Error; so that it can be no reasonable Objection to say, *You must not endeavour to alter an Opinion in which People have been bred.* If so, this would have condemned the whole design of the Reformation, and thrown Dirt upon the Reformers, who endeavour'd to convince the Papists of their erroneous Doctrines, and corruptness of their Church. And as to its leading Men to Atheism, Irreligion, or encouraging Vice; I cannot see how it will do either; for whatever is grounded on Scripture I know cannot lead to Atheism, or be Irreligious; and I think I have sufficiently prov'd (Cap. VII.) this Doctrine to be

be so. Besides, this Doctrine does not conclude, *that Man wholly perishes, and shall never revive again*, but only asserts his whole Corruption till the Resurrection, when by the Almighty Power of God, *this Corruption shall put on Incorruption, and this Mortal shall put on Immortality*; and consequently, he that goes on in his Sins, and enjoys himself Voluptuously, has no assurance from this Opinion, that he shall totally Perish, and never give Account for his Actions, but rather directly the contrary, viz. that is, *That there shall be a Day of Judgment wherein God shall judge him or his whole Person, and all the World, and call him to an Account, not his Soul only, in the presence of Men and Angels, before whom the Wicked will appear with Shame and Confusion, and publickly receive for his ill Deeds, the Sentence of Condemnation, which our Saviour will then pronounce, and not before then, Go ye Cursed into everlasting Fire.* The Terror of which dreadful Sentence will certainly make any wise and thinking Man to have regard to the Actions of his Life; and to consider, that altho' the evil Day be put far from him for a time, (as it happens between the Day of his Death, and the General Resurrection) yet it will certainly come, in which God will convince all *ungodly Sinners, of all their ungodly Works they have committed*: So that this Opinion cannot be term'd Atheistical or Irreligious, seeing the whole Man must, and will certainly be call'd to an Account. And to
make

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make a parallel Case of things upon the Earth; suppose a Man were to lie down, and sleep a Week, a Month, or a Year, nay, several Years; and as soon as he awak'd, were sure to be hanged, I do believe it would afford him but little comfort to think that he should have so long a time to Sleep before his Sentence were executed; I fancie he would believe, when he awakes, that he had slept but little time, and earnestly desire to sleep on, if he might, *Time being, as I said, no measure for the Dead, but the Living only.*

Obj. 2. *This Opinion contradicts the Opinion of the Fathers; and is such a one, that no ancient Author has asserted: Besides, the Church of England has always taught us the Doctrine of the Immortality of the Soul. And the Athanasian Creed mentions Man of a reasonable Soul, and human Flesh subsisting: And in the Service of the Communion, in the Church Liturgy, it is, Preserve thy Soul and Body into everlasting Life; therefore it is unreasonable to broach such Novelties, as neither the Ancient, ever delivered unto us, or the Church of England approved.*

Ans. What the Opinions of the Fathers are in this Matter, generally, I do not pretend to know, because I have read very few of them: But if I had, I should not think it amiss to dissent, if I found a Doctrine established by them, contrary to the
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Principles of Philosophy, Reason, and Religion. In the Primitive Times, *St. Paul* tells you, *There were many things that God winked at*; and I do not in the least doubt, but that, as they had a great deal of Piety, so their Ignorance was equivalent and pardonable in nice Points of Religion. *St. Augustine* and *Athanasius*, indeed, say according to the very Expressions *Plato* taught them, That the Soul of Man is a *Substance Created, a Spirit Intelligent, Invisible, Immortal, Incorporeal, like Angels*: However, this does not bias me, nor do I think as the Fathers think; for I verily believe this Opinion to be originally transferred down to them from the Heathen Philosophers, in manner as in my *Tenth Chapter* I have derived it. The pious good Fathers seeming greedily to embrace any Opinion which tended to the Honour of Religion, without any exact scrutiny into the true Grounds and Foundation of the supposed Truth, upon which this Opinion was built. Thus we find several of them embraced Error, especially where the Case in question seem'd very dubious; and the *Papists* quote them for the abetting their Corruptions and Innovations in their Church; therefore the Authority of the Fathers, without the Testimony of Scripture, I think not sufficient Grounds to rely on.

As

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As for this Opinion being a Novelty, I think it may plead antient days, that pleads the Scripture to abet it. But besides, to bring the Testimony of one for all, we find Pliny in his Hist. Nat. lib. 7. c. 55. Thus speaking (which I'll here take the Pains to transcribe.) *After Men are buried, great Diversities their arose in Opinion what became of their Souls, and Ghosts wandring some this way, and others that : But this is generally held, that in what Estate they were before Men were born, in the same they remain when they are dead ; For neither Body nor Soul hath any more Sense after our Dying-day, than they had before the Day of their Nativity ; but such is the Folly and Vanity of Men, that it extendeth still even to the future Time : Tea and in the very time of Death, flattereth it self with fond Imaginations, and Dreaming of I know not what Life after this. For some attribute Immortality to the Soul, others devise a certain Transfiguration thereof ; And there be again who suppose that the Ghosts, sequestred from the Body, have Sense ; whereupon they do them Honour and Worship, making a God of him that is not so much as a Man, as if the manner of Mens Breathing differ'd from that in any other living Creatures, or as if there were not to be found other Things in the World, that live much longer than Men, and yet no man judgeth in them the like Immortality ; But shew me what is the Substance or Body, as it were, of the Soul by it self ? What kind of Matter is it a-part from the Body ? Where*
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lieth her Cogitation that she hath? How is her Seeing? How is her Hearing perform'd? And what toucheth she? Nay what is she at all, and how is she employ'd? Or if there be none of all this, what Goodness can there be without the same? But I would know where she hath her Setting or Abiding-place after her departure from the Body? And what an infinite Multitude of Souls, like Shadows, would there be in so many Ages, as well past, as to come? Now surely these be Fantastical Toys, devis'd by Men that would live always, and never make an End. Thus you see it is no new broach'd Doctrine, but as antient as Pliny, an Heathen Writer, who liv'd about An. Dom. 79 who denies any Immortality to the Soul, and no wonder indeed, seeing Revelation only is the means by which we Christians learn, that (not Human Soul) but rather that Man with all his Faculties will be immortal, and when that Immortality begins, (i.e.) when that *Afflatus* will be renew'd in Material Man risen from Corruption, or the Grave. As to the Authority of the Church of England, I revere it, and in all things lawful will obey it; And I do say and believe, that the Composers of our Liturgy were very good pious Men, and, as the Primitive Christians did, made it their Business to worship God in Sincerity and Truth, not imagining the belief of a Substantial Soul in Man, might be erroneous (seeing Men by that Belief did their Duty to God our Saviour, for fear their Souls should be in Danger of

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of Damnation) and therefore, as 'twere *extraduce*, they embrac'd that Doctrine and believ'd it. For if Men had an Opinion that their Souls might be damn'd for their Wickedness, it was the same thing as for them to believe, that they *themselves* or *the whole Man* should be damn'd, and it work'd the same Effect, as to the inciting them to do their Duty. Now this was a very plausible, and apparent good Reason why the Primitive Christians did not concern themselves to pry into the Error of this Doctrine, because they obtain'd their End, which was to deter Men from Vice, for fear of their *Soul's* being damn'd, without a nice Scrutiny into the Nature of the Soul of Man, and what it was. But if these Primitive Christians, and Composers of our Liturgy, and Reformers of our Religion, could be convinc'd that the Notion of a Substantial Soul in Man, distinct from his Body, living in a separate State after Death, &c. was nothing but a Figment devis'd by Heathens, propagated from them by a Politick Church, down to Posterity, in order to enrich her self with the Spoils of the Dead, *By praying for their immortal living Souls out of Purgatory or some Limbo or other, &c.* I doubt not but that they all would quickly have recanted their Opinion, and upon mature Consideration, have reform'd their Liturgy.

As to the Creeds denoting *Soul and Body*, I have said something of it already, *Cap. 7.* in the Argument drawn from the Na-

ture of the Resurrection, For altho' the Apostles did not plainly call it a *Resurrection of the Body and Soul* (that Expression being improper for a Being that never dies or is immortal) yet 'tis as plain that by *Body*, they meant *Material Man* with all his Faculties, who, as *Job* says, *With his very Eyes shall see God.* Job 19. 27. and not that Lump only of Matter, that shall corrupt and be reduc'd to its Primitive Dust; For as whole Man sinned, so whole Man must receive the Wages of Sin, viz. Death, and consequently whole Man be rais'd again; but of this see more in the forgoing Chapters, and Chap. 10.

Now as to the *Athanasian Creed*, I have already answer'd that Point, in shewing how the Error of a Substantial, Immaterial Soul came to be Receiv'd and Believ'd by the (*vid. cap. 10.*) Fathers of the Church, and therefore I forbear Repetition.

Obj. 3. *It seems but a wild Notion to conceive a Man to beget a Soul, and it is highly improbable, that a Being of that Perfection as Man is, can be propagated like other Species. Its Conceptions of Religion, of an Infinite Being, of a Mystrious Trinity, being too lofty and noble Operations to be perform'd by any other Thing than an Immaterial Spirit.*

Ans. This I have partly answer'd elsewhere: And if the Soul were a distinct substantial immaterial Being, I do own that would be a very wild Notion, to assert the begetting of it; But if it be only a Power inherent in Material Man, and ex
traduce

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traduce deriv'd with Matter in Generation, as I presume, I have demonstratively so prov'd it, I cannot see why it should be a *Wild Notion* for one Man to beget another, more than for one Brute to beget another. For as to Man's Perfection, that can be no Argument against it; *Perfection in all things, except God* the Center of All, being but *Relative*, or Comparative, as there are different Degrees of Glory. Now I think it not irrational to conceive, that God should make Man more perfect in his Operations, than a Brute, nor do I perceive that it any ways infers an Absurdity, or Contradiction, to say, *That God has given Man Power, as well as Brutes, to generate his own whole Likeness.* For indeed this is truly the Image of God, in which He made Man, viz. Those Perfections of Nature by which we are able to form True and Right Ideas of the Godhead, of Religion, &c. which are improv'd by Learning, Education, and Conversation. For we see the Countryman or Clown cannot arrive to that height of *Cogitation*, that Principle *Act* of the Soul, or *Living Man*, as rightly and perfectly to comprehend several Truths in Religion, as some others can; and therefore as God has given him little, so of him little will be requir'd. Therefore I think it no Argument to ground the Being of an Immaterial Immortal Substance in Man on *Perfections*, because even in Brutes we see vast differences among them also. The

Cunning of the Serpent, and Craft of the Fox, the Docility of the Ape, and Contrivance of the Ant, seem abundantly to surpass the Sluggishness of the Ass, and Folly of the Woodcock, and much more a Worm, or a Fly; yet no Man ever allow'd them to be, *by reason of Perfection*, endow'd with any other than a Brutal Soul, as the *Psychomathists* call it. And seeing I have here mention'd *less* and *inferiour* Animals, which are said to be inform'd by a Brutal Soul, I would very willingly be resolv'd in these Questions relating to the Essence of that Soul.

1st. *Whether that Soul be Pure, thin Ætherial Matter spread over the whole Brute, and agitating the Mass or Lump of Flesh into Motion, indistinct from the Blood, or material Mass of the Brute? Or whether it be a Notional Form, as to its Frame, Immaterial, superadded to the Material Frame of the Brute?* I doubt it will be very hard for a very Philosophical Head to give a satisfactory Solution to either part; But at present, I shall wave the Opinion I conceive of such a Brutal Soul, as not having leisure at present to canvass that ridiculous Notion some others conceive of the Souls of Brutes.

2dly. *What various Shapes and Figures must the Soul of a Butter-Fly put on, to speak in the Language of a Psychomathist? That in the space of an Year is Transform'd into so many different Animals,*

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²³ *Gadartius* and *Dr. Lister* have observ'd, especially the former, being a very curious Inquisitor into the Nature of that Animal. Certainly if ever there was any Instance to be brought for *Pythagoras* his *Transmigration of Souls*, that is one, tho' it doth not come up to that height he professes it, viz. To pass from Man into Brute, and from Brute to repass into Man.

Thus I think I have sufficiently answer'd those Arguments, or Objections brought against my Opinion of the Soul from the Foundation, or Pretence of Reason, or that Agreeableness, or Disagreeableness it has with Human Nature, or from the ill Effects or Influence it may have on Men's Lives and Actions; I pass now on to obviate those Objections that seem to be extorted from the Word *Soul* or *Spirit*, from the Holy Scriptures. And this I will do by examining all those Texts, even from *Genesis*, to the *Revelation of St. John*, that seem to make against my Opinion, especially where the Significations of the Word *Soul* and *Spirit* seem to be stretch'd only to make good an Objection, and according to this following Method I will proceed.

I. As to the particular Texts, mention'd as Objections, I will answer them in order, as they occur in their due places, where the word *Soul*, or *Spirit* seem to denote an Immaterial Substance (so call'd) in Man. For I cannot believe that it is possible that

any one that reads *Soul* or *Spirit* in Scripture, relating to Man, will presently construe it in a Literal Sense, because so many gross Absurdities would necessary follow upon it, as a *fat Soul*. Prov. 11. 25. *A lean Soul*. Psal. 106. 15. *A thirsty Soul*. Prov. 25. 25. *An hungry Soul*. Prov. 27. 7. &c. All which Affections belong to a *Living Creature*, as consisting of Matter, and incompatible to a Spiritual Being. Therefore it is plain and evident, that the literal Interpretation of the word *Soul* is very variable, and not always to be observ'd, and that it doth very frequently, and for the most part in the Holy Scripture signifie *Person*, and not an Immaterial, or Spiritual Substance united to Man. And because from the first Production, or Creation of Man the whole Basis or Ground-work of this Opinion of an Immaterial Substance implanted in Man is fram'd, and compos'd, I will examine the principal Texts on which that pretence of an Argument is founded, more strictly and nicely, altho' I presume I have already sufficiently refuted that Opinion, and demonstrated the Unreasonableness thereof, when pretended to be built on.

Obj. *The 7th Verse of the 2d Chap. of Genesis. And the Lord God form'd Man out of the Dust of the Ground, and Breathed into his Nostrils the Breath of Life, and Man became a living Soul.*

Ans. To which I answer, That by *Living Soul* here, is meant *Living Person*,

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Person, Creature, or Substance, for these following Reasons:

1. Because the word *Nephesh*, here translated Soul from the *Hebrew*, is the same as it is in 1 Chap. of *Gen. v. 20.* wherein it is said, *Let the Waters bring forth abundantly the moving Creature that hath Life, or as it is in the Margin, Soul;* so that if the word *Living Soul* denoted a Spiritual or Immaterial Substance united to Man, there is no reason from the Text, but to say that it must also signifie so, relating to every Creature that moveth. But that the *Psychomuthist* can never grant.

2. Because, 1 Chap. *Gen. v. 31.* The word *Soul* is also *Nephesh* in the *Hebrew*, relating to every thing that creepeth on the Earth. And tho' express'd in the Text, *Life*, yet in the Margin, according to the *Hebrew* Signification is justly rendred *Living Soul.* *Omni reptili quod habet in se Animam Vitæ.* says *Lyræ.*

3. As the words *Living Soul* are applicable to Man and Beast according to the *Hebrew*, so are they according to the *Greek* Significations; as ἐπετα ψυχῶν ζώσαν *Gen. 1. 20.* and ψυχῶν ζώσαν, *v. 24.* translated *Living Creature, Animas Viventes. v. 21.* and *Animam Viventem. v. 24.* according to the *Vulgar Latin*, and *Arabian* Version *Reptilia Animarum Viventium.* vid. *Biblia Magn. Edit. De la Haye.* Wherefore as Man is said to be made οἷς ψυχῶν ζώσαν, express'd by an *Hebraism, Factus est Homo in Animam viventem,* so undoubtedly it means no more

more than, that Man a *Living Person or Creature*, *Anima* scil. *vocabulo significatur ipse Homo*, vid. *Bibl. Magn. Concord. loco citato*; so also doth it relate to Beasts and every Creeping Thing, wherein was the *Breath of Life*.

4. Because the words *Breath of Life*, which God breath'd into Man, did no more give him a Spiritual Substance, or Immaterial Substance (call it what you will) than it did to Beasts, or Creeping Things, or Fowls of the Air, who are all said to have this *Breath of Life*. *Gen. cap. 6. v. 7. πνοὴ ζωῆς*, or *flatus Vitæ*, it is call'd in the Septuagint. *Gen. 2. 7. and Γάσσον σάβχαϊν ἢ ἔσαν πνεύμα ζωῆς*, and *cap. 7. v. 15. Spiritus Vitalis, halitus Vitæ, or Spiraculum Vitæ*, all alike equally apply'd to Men, and Beasts; so that if that *Breath of Life* was that which endow'd Man With a Rational Soul, or Immaterial Substance, there is just Reason to conclude from the aforementioned Texts, that Beasts have the same Soul too, for they all are said to have the *Breath of Life* alike. Nay if we may argue from the words *a fortiori*, the Arguments are for every living Creature, beause πνεύμα, which is more significant than πνοὴ is apply'd to them in general.

5. I have only this last Reason to add, to resolve an *Hebrew Criticism* on the Place, on which some Writers lay a mighty Stress to distinguish the *Spiraculum*, by which God form'd Man, from that

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that by which every living Creature esse
 subsists, viz. That the *Hebrew* word *Neshamah* or *Nessemat* in this Text mention'd,
 particularly denotes *The Breath of God or Man* in Scripture, and not the Breath of
 other Things; but that they are express'd
 by *Ruach*, not *Neshamah*. *Ita aff. it Schind-*
lerus, says the Learned Mr. Leigh in his
Critica sacra, sed repugnare videtur. Gen. 7.
v. 22. Says he again. *Neshamah Ruach*
Chaiim, *Spiritus flatus Vita*, as it is tran-
 slated in the Margin, all [died] in whose
 Nostrils was the *Breath of the Spirit of*
Life, joyning, as 'twere, by way of Em-
 phasis, both the *Hebrew* words which usu-
 ally signifie Breath or Spirit together.
 And again, *Isa. 57. 16. Veneshamah, &*
Spiramenta ego feci. Chald. Paraph. Anram
Vitalem ego feci, says the *Syriac. Version.*
 Tho' translated, the *Souls* which I have
 made, or *Flatus ego feci*, says the vulgar
Latin; therefore the word *Neshamah* is
 not, or can upon any just grounds be ap-
 propriated only to the *Breath of God and*
Man, nor indeed, if it were really so,
 could any Argument, that I see, be drawn
 from it to denote the *Spiritual Substance*,
 call'd *Soul of Man*. Thus I hope the Ob-
 jection drawn from this Text, is suffici-
 ently answer'd.

Obj. *Gen. 35. v. 18. And it came to pass,*
as her [Rachel's] Soul was departing (for
she died) she call'd his Name Benoni.

Ans. I cannot see what more can be
 signified thau this. *And it came to pass as*
she

She was expiring or giving up the Ghost, (as it is in several other places express'd) she call'd his Name Benoni.

1. Because the *Hebrew* word *Nephesh*, as it is generally translated *Soul*, signifies *Life*, as *Job* 2. v. 6. *Psal.* 7. v. 2, 5. *Psal.* 3. v. 2. *Psal.* 45. 4. *Prov.* 12. 10. *Et passim pro ipso Homine*, says the Learned *Mr. Leigh* in his *Critica Sacra*, as before-observ'd. Therefore my *Psychomathist* Adversary must stretch the Signification of the Word very much, to shew me a Reason why in this place it signifies a *Spiritual*, or *Immaterial Substance* in *Rachel*, when she died, and why in others only *Life*, nay generally thorough the whole current of Scripture. For if it be said, As *Life* was departing from her, it neither derogates from the Truth of the Scripture, or lessens the Argument of the Text, which only infers, that she died as soon as she had nam'd the Child *Benoni*.

2. Admit the *Literal Sense* to be genuine and true, yet it doth not in the least give us any light into the Nature of her *Soul*, which departed, whether it were distinguish'd from *Life*, or not; nor doth it undoubtedly appear, that it was a *Spiritual Substance* that was *dismiss'd*, or *let lose* from her at that time, as the *Greek* word τὸ ἀφιέναι signifies: For *Vitam dimittere* is as significant a Phrase to denote a Person's dying, as *Animam dimittere*, and if the word *Dimittere* must be harp'd on, we may as well say *Life is a Spirit*

as;

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as the Soul of Man, when joyn'd with the word *Dimittere*. Indeed if Phrases, and the manner of Speaking were to be made use of as the true ground of solid Reasons, we may as well infer, that a Man when he dies doth really *blow his Soul out of his Mouth*, like a Blast or Puff of Wind, because *Animam expirare, efflare, exhalare*, signify to die; nay if all Expressions both Allegorical, and others were to be brought as Arguments, every Man would be said at his Death *Animam mittere, effundere, projicere, exuere, singultare, expuere*, &c. for they all signifie to die. Therefore this Phrase cannot be an Argument, but means no more than, *As she was departing this Life*, as her Forefathers were said to give up the Ghost.

Obj. 1 Kings cap. 17. v. 21, 22. *And he [Elijah] stretch'd himself upon the Child three times, and cry'd unto the Lord, and said, O Lord my God, I pray thee let this Child's Soul come into him again; And the Lord heard the Voice of Elijah, and the Soul of the Child came into him again, and he reviv'd.*

Ans. It was a common Custom amongst the *Jews* to stretch themselves upon the Bodies of dead Persons, whom they design'd to bring to Life again, as is observ'd in the Annotations of the *Biblia Magna*, in Imitation of God's creating Man by Breathing into his Face, or Nostrils the Breath of Life, and making him a Living Creature, that before was a dead, insensible Lump of Earth. Now
that

that the Prophet did no more than God Almighty did (*i. e.*) Give Life to a dead Lump of Earth, I believe every body will grant; and that That *Spiraculum Vitæ* was not a Spiritual Substance, I suppose I have evidently demonstrated in the 4th Objection.

2. That the word *Nephefsh*, here translated Soul, signifieth no more than Breath, as it very oft doth in other places, seems to appear by the Context; For, *ver. 17.* It is said his Sickness was so fore, That there was no Breath left in him. Now the Business of the Prophet was to recall what was wanting in the Child, that is, Breath, or Breath of Life, therefore he pray'd, That this Child's Breath, by which he was to live again, might come into him again, in *interiora*, or *viscera*, say the Syriac Version, and vulgar Latin, into his Bowels, those Parts on which the Breath properly acts, as the Lungs, Diaphragm, or Midriffe, being usually call'd *Viscera*, *αἱ ἐντέρες τῶς*, and it was so, says the *Septuagint*. Then the Prophet said. Lo! thy Son liveth. Here was the whole design finish'd, (*i. e.*) He restor'd the Child to Life, and gave it Breath again, which was gone out of it, without mentioning the Union of the Soul and Body again. No, says the *Psychomathist*, that the Prophet need not, because Life would necessarily follow a Soul re-united to the Body. Very good! But doth not this answer plainly beg the Question, and suppose that
Man

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Man has such a Soul before it can be reunited, which he ought first to prove, if he can possibly, from Man's Creation, and then I'll grant all. Again, the same Answer is as good in relation to his Breath's returning again, as his Soul, for he as necessarily lives upon the return of Breath, as he doth upon the return of the Soul into the Body, why therefore may not this Text be as reasonably interpreted to signifie Breath, as Soul, seeing it in no wise derogates from the Veracity of the Scripture, or makes it less a Miracle, than it would be to recall the Spirit, or Soul from some imaginary place or *Ubi*, to re-instate himself in the Body of the Child.

Obj. Exod. cap. 20. v. 12, 15. *Is mention'd a Ransom for thy Soul, and an Attonement for thy Soul, &c.* So that their seems to be Sins of the Soul, and not of the Body that require an Attonement or Ransom, which argues a Substantial distinction.

Ans. By this is plainly meant the Person of every Sinner that made an Offering unto the Lord, and not any Separate existing Soul, as compare. v. 10. because the Reason is subjoyn'd, *That there may be no plague amongst you to infect you*, for it would be a very odd Notion to infect an Immaterial Spirit with the Plague. But indeed properly speaking an Attonement for the Soul, is for the Sins of *Man's Life pro Peccato Anima mea*, (i. e.) *Vita. Vid.*
Pool

Pool Synopf. in cap. 6. v. *Micha*. And *Sam.* 2. cap. 4. v. 9. A ransom for my Life, redeem'd my Soul; or saved my Life.

Obj. Numb. cap. 16. v. 22. *And Moses and Aaron fell on their Faces, and said, O God, the God of the Spirits of the Flesh, shall one Man sin, and wilt thou be wroth with all the Congregation?* This Text must mean the Souls of all Men, or all Flesh. cap. 27. 16.

Ans. This Objection admits of several Answers very easily.

1. It may be meant the *Lives* of every living Creature, which are in the Power of God to destroy, or take away as he pleases; Nor is this a forc'd Construction of the Text, because God commanded the Children of *Israel* to separate themselves at that time from *Corah*, *Dathan*, and *Abiram*, whom he intended to destroy: Nay God purpos'd to destroy the whole Congregation of *Israel* for their Wickedness, but that by the Intercession of *Moses* and *Aaron*, his Wrath was turn'd away; So that he may not improperly be said to be a *God of the Lives, or Spirits of all Flesh*, or of every living Creature. But

2. Many Commentators, and the *Septuagint* divide this Substance, as $\Theta\epsilon\omicron\varsigma\ \tau\omega\ \pi\acute{\nu}\epsilon\upsilon\mu\acute{\alpha}\tau\omicron\varsigma\ \kappa\iota\ \nabla\omicron\mu\acute{\alpha}\tau\omicron\varsigma\ \sigma\alpha\omicron\rho\omicron\varsigma$, (i. e.) *Deus Angelorum & Hominum*, Thou God of Angels and Men. Vid. *Bibl. Magn.* Who knowest the Hearts, Thoughts and Intentions of Man. Therefore this Text gives no Umbrage

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Umbrage for the *Spiritual Substance* existing in Man, but only shews that God knoweth the Minds of all Flesh.

Object. 6. Job x. v. 1. *My Soul is weary of my Life, therefore there is a Soul on which Life depends, or necessarily follows.*

Ans. This is no more than if he should say, *I am weary of my Life*, as in the Hebrew Text, *my Soul is cut off while I live*; For Job here, as in several places expostulates with God about his Afflictions, and complains of Life, that it is given him for a Burden, as v. 18, 19. So c. 7. v. 5. *My Soul chuseth Strangling, (i. e.)* I have an inclination by reason of my Affliction to Strangle my self. Now if he had meant Soul, as a spiritual part of Man, it would have been a very absurd Notion for a Spirit to strangle it self, vid. Notas Junii in locum, and cap. 9. v. 21.

Obj. 7. 27. v. 8. *What hope is there of an Hypocrite when God taketh away his Soul?*

Ans. This signifies *Life*, as it cap. 31, 39. causeth the Owners to lose their Soul, Heb. to expire, or breathe out Life.

Obj. 8. *There is a Spirit in Man, and the Inspiration of the Almighty giveth him Understanding* — Zech. 12. 1. *The Burden of the Word of the Lord for Israel, thus saith the Lord, which stretcheth out the Heavens, and layeth the Foundation of the Earth, and formeth the Spirit of Man within him; and again, 1 Cor. 2. 11. What*
T Man

Man knoweth the things of a Man, save the Spirit of a Man which is in him, Therefore there is a Spirit, or Spiritual Soul in Man that discerneth, &c.

Ans. As to the first Text, all Commentators allow it not to denote Soul or Spirit in any Sense but Figurative, as the Spirit of Wisdom, of Understanding, of Prophecie, &c. which is frequently call'd the Spirit of God, as the Chald. Paraphrase explains that place, *Spiritus Dei est in Hominibus*, the Spirit of God is in Man, (i. e.) of Wisdom, of Understanding, &c. This is the Spirit God hath form'd in Man. But—

2dly. It signifies no more than that every Man best knows his own Thoughts, and Spirit there meant is the Mind of Man: For as the Learned Dr. Hammond says, as among Men, the Thoughts and great Concernments and Designs of a Man, tho' none else knoweth them, yet his own Spirit, or Mind, or himself knoweth them; so these Divine Matters, tho' none else can reveal them, yet God's Holy Spirit can.

Obj. 9. *The Spirit of Man will sustain his Infirmities, but a wounded Spirit who can bear?* Prov. 18. v. 14.

Ans. That is, the Chearfulness and Alacrity of a Man's Mind, or a good Heart, as we usually say, will make us endure any thing; *Mens viro digna valetudinem ejus levabit, Mentem autem affectam afflictionibus quis levabit?* A manly Courage bears

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bears Infirmities Chearfully, but who can ease a Mind loaden, and griev'd with Afflictions? Or perhaps we may say, who can bear a guilty Conscience? *Vid. Bibl. magn.* Thus these literal Expressions relating to the *Soul of Man*, in no wise bring any Proof for a Soul call'd an Immaterial Substance in Man.

Obj. 10. The various Expressions of the Psalmist argue Man to have a Soul, as Ps. 3. 2. *There is no help for my Soul*. 6. 4. *Deliver my Soul, heal my Soul for I sinned*. 41. 4. *My Soul which thou hast redeemed*. 71. 23. as it is 49. 8. *My Soul doth magnifie the Lord*, Luke 1. 46. Therefore Man must undoubtedly have a Soul or Spirit, which David so oft applies himself to, to praise or magnifie God.

Ans. This is no Consequence in the least, if by that Soul is meant *spiritual Substance*, because generally thorough the whole Course of the Psalmist, the Word *Soul* either denotes *Person* or *Life*, as my Soul thirsteth, longeth, is hungry (shall eat Violence, *Prov.* 13. 2.) is melted 107. 26. all relating to *Person*. Again, persecute my Soul, or seek my Life, bring my Soul down to the Grave, or my Life, 89. 58. All which Expressions are so very plain and evident, as to need no Commentator to unfold them; And when the Psalmist says Praise the Lord O my Soul, it is but an Invocation of himself, to stir up his Mind and Faculties by way of

Soliloquy to praise, That *all that is within him may praise his holy Name.*

Obj. 11. But sometimes Life and Soul are joyn'd together, as Prov. 3. 22. *Life unto thy Soul*, and Ps. 66. 9. *Who holdeth our Soul in Life* — so that Life and Soul are not, nay cannot be always the same.

Ans. I never said they were always the same thing, but only where the Word *Soul* relates to the Composition of Man. But here it is meant figuratively, as *Wisdom* is a Spiritual Life, or *Life of Grace* to thee, and to hold our *Soul in Life*, is no more than *Vitam nostram servare.* vid. *Pool's Synops.* on the place, *Nam Deus primo donat, deinde servat, tunc restituit vitam.* That is, to preserve our Life, for God first gives Life, then preserves it, then restores it.

But the Grand Arguments generally produced to prove a Spirit, or spiritual Substance in Man are taken out of *Eccles.*

Obj. 12. As Eccles. 3. v. 21. *Who knoweth the Spirit of a Man that goeth upward, or the Spirit of a Beast that goeth downward, therefore the Soul of Man is that Spirit which ascends to Heaven, and the Soul of Beasts, that which descends to the Earth.*

Ans. That by the Word *Spirit* is not meant a spiritual Substance in Man, the Sense of the Words, context and various Commentators, plainly infer. *Junius* says, *Quis horum alterum aut utrumq; vidit?* Who hath seen either of these Spirits, whether they

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they ascend upward, or descend downward? *Qui sensus nihil habet impium*, which Interpretation has nothing of Impiety in it, *vid. Pool. Synops.* as if he should have said, who has so much Knowledge as to explain, whither the Spirits of Men and Beasts go when they die, the Question inferring only the Difficulty of Men's Apprehensions. And indeed, the whole Context seems to confirm this Exposition, because it is a comparative Contest between the Excellency of Man and Beast. *The Sons of Men are themselves but Beasts. v. 18. And they have all one Breath. v. 19. So that a Man has no Pre-eminence above them. All go unto one place, all are of the Dust, and all turn to Dust again. v. 20.* Upon which Consideration, the Question is put, *Who knoweth the Spirit, &c.* As if he should have said, *where the Life, or rather Breath of Life centers when Man and Beast die?* Life and Spirit being frequently the same thing in Scripture. *As thou knowest not the way of the Spirit; or Breath of Life, or how the Bones do grow in the Womb of her that is with Child. Eccles. 11. v. 5.* All demonstrating the great Difficulty of comprehending what becomes of the *Breath of Life*, that God gave Man, when he breathes it out and dies, not in the least inferring a *spiritual Substance separated from the Body*, and flying to some other place, or *Ubi*, and there to reside until the Resurrection. For if this were the Genuine Sense of the Words, then it not only

attributed a *local Transition* of the *Spiritual Being* of *Man*, but also the like in *Beasts*, and consequently a *Spiritual Substance* distinct from the *Body* of *Beasts*, would as much separately exist and pass *downward* into some place beneath, as that of *Man upward*, which I presume no *Psychomutbist* will assert.---- But

Obj. 13. No *Man* hath power over the *Spirit*, to retain the *Spirit*, neither hath he power in the *Day of Death*, Eccles. 8. v. 8. Therefore *Man* hath a *Spirit*, or spiritual Substance that flies from him at his *Death*.

Ans. This is no regular Inference, and altho' I have sufficiently answer'd this, *cap. 7th.* yet I shall add the Words of *Job* explanatory of these. *If he set his Heart upon Man, if he gather unto himself his Spirit and his Breath; all Flesh shall perish together, and Man shall turn to Dust.* Job 34. v. 14, 15. That is, it is in the Power of no *Man* to save his own Life, when God demands it as lent to him. *Wisd. 15. v. 8. & 16.*

Obj. 14. Then shall the *Dust* return to the *Earth* as it was, and the *Spirit* to God that gave it; therefore herein is a plain Distinction of *Soul* and *Body*, and that when we die, our *Souls* will certainly return to God.

Ans. This is the Great *Goliath-Argument* generally brought to knock down all *Opposers*, tho' it argues not for an *Immaterial Spiritual Substance*, but is rather, and ought

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ought to be explain'd as a Confirmation of my Opinion, viz. That Life, and Soul, and Spirit are the same thing, and that if God takes away the Life, or Breath of Life from Man; the same Power of reviving Man again centers in the Almighty, as I before at large have explain'd it, cap. 7. For how otherwise can the Souls of the Wicked and Reprobate, if they were substantial Spirits, be said to return to God the Fountain of Holiness and Purity? Therefore Pool in his Synopsis, gives one Explication of this Text; to avoid the Difficulty this Objection presses on him, *Quod Animæ omnes redeant ad Deum, ut tradat bonorum Animas, Bonis Angelis, malorum Animas, malis Angelis remunerandas aut puniendas, i. e.* All Souls both of the Just, and Unjust return to God that gave them; that God may deliver the Just to Good Angels, to be rewarded, the Souls of the Wicked to bad Angels, to be punish'd. But this Comment he seems to dislike, when he mentions it, and indeed it is wholly groundless, nor doth it take away the Difficulty before urg'd, Because

1. It seems to make God a Ministring Spirit to his Angels, which I think both absurd and impious.

2dly. If God, who is the God of Purity, and Infinite Holiness, &c. it is the highest derogation to that Almighty Pure Being to receive Souls so defiled with Wickedness and Sin, even but for a Moment or the twinkling of an Eye, as it would

be to preserve them until the Resurrection to be then adjudg'd. Besides, the Original Hebrew Word here is *Ruach*, which signifies primarily *Wind or Breath*, which ought to have been the adored Word *Nassamah*, Soul, if the *Preacher* had hereby intended the spiritual Substance of Man returning to God.

Thus far I think, I have sufficiently answer'd all Objections brought from the *Old Testament*, and tho' there occur many of the same nature in the *Apocrypha*, and indeed more seemingly opposite to my Opinion, yet I shall here pass them by, until the *Apocrypha* be prov'd Canonical, and so proceed to Objections extorted from the *New Testament*.

1. The first I meet with that seems significant is this. *Fear not them that can kill the Body, but are not able to kill the Soul, but rather fear him which is able to destroy both Body and Soul in Hell.* Mat. 4. 28. Therefore there is a Being in Man, distinct from his Body, capable of being cast into a place of Torment, when as the Body only lies in the Power of Man and not the Soul, to be destroy'd.

Ans. Dr. Hammond's Paraphrase on this Text is to this purpose, *not to be afraid of the Power and Malice of Man, for the utmost he can do is to kill your Bodies, but your Souls he cannot kill.* And much to the same sense doth he give a Paraphrase on the 12th of St. Luke 4. *'Tis not all the Malice of Men, that can extend farther*

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ther than God's Providence will permit, even in things of very little Matters. Therefore if two Sparrows are sold for a Farthing, they shall not fall to the ground without your Father, *Mat. 10. v. 29.* Your Hairs of your Head are numbred, *v. 30.* Fear ye not therefore, *v. 31.* You are of more value than Sparrows, *v. 34.* I came not to send Peace, but a Sword, *v. 35.* To set a Man against his Father, *v. 36.* Daughter against her Mother, &c. and *v. 39.* He that findeth his Life, shall lose it, and he that loseth his Life for my sake shall find it; from all which, as being the Contexts I make these following Remarks.

1. That hereby is not meant a Substantial Spirit in Man, but only the Life of Man, is here term'd Soul. For our Saviour, as by the whole Tenour of the Chapter forewarns several of the Persecution they would suffer for Christianity, but exhorts them to undergo it chearfully, showing how far the Power of Man could go, and no farther, (*i. e.*) to the taking away this present Life, or destroying the Body in which Life is implanted. But as St. Luke says (who is the best Expounder of the other Evangelist) after that have no more that they can do; therefore fear him who after he hath killed, hath power to cast into Hell, *Luke 12. 4. 5.*

2dly. Dr. Hammond himself upon *v. 31.* says, This is a full Ground of all Confidence and Courage to you, your Lives are

are dearly valued by God, and will not by him be neglected or prodigally wasted. Nay, all along the Texts following above recited, plainly refer to God's Providential Care of protecting his Servants from the danger *their Lives* would be in, and therefore draws it up as a Conclusion, v. 39. *If they do lose it, they shall have Life Everlasting in exchange for it.*

3dly. It must be interpreted Life in this Text as well as in the Subsequent, for in both the Greek Word $\psi\chi\eta$; signifies the same, tho' here translated *Soul*, and v. 39. translated *Life*, and also the Latin Word in both places is *Anima*, according to the Vulgar Translation; and *Tertullian, vid. Bibl. Magn.* as it is *Mat. 16. v. 26. Animam amittet*, and Gr. $\psi\chi\eta$ $\sigma\eta\mu\iota\omega\theta\eta$, as it follows likewise; *Luke 12, 22. Ne de Anima vestra cogitate*, Take no care for your Life, &c.

4thly. If St. Matthew had meant here *Soul*, as a distinct spiritual Being, undoubtedly in so material a Point, St. Luke would have used the same Expression, but he making no distinction, says only *after they have killed the Body, have no more that they can do*; their Power and Malice is at the utmost stretch, but God's Power reaches farther, for he can cast him or that Body he hath killed into Hell. Therefore I take the meaning of the Words to be no more than this, *Fear not those who can take away this present Life, by destroying the Body in which God has implanted it,* (as I said

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said before) but rather fear him, i. e. God, who is able to punish you [*living Man, consisting of Life and Matter*] with *Eternal Death*. Now that this is a true and genuine Answer to the foremention'd Objection, the Expositions and Contexts relating to the Comparison of this *present Life* with that of *Eternal*, seem plainly to confirm. For as to the literal Expression of *kill*ing the *Soul*, I have no reason to be bound by it, because it is as great a *Solecism* to say *kill the Life*, as it is to say *kill the Soul*; for *Life* can never be said to be *kill'd*, tho' the Subject of it may be destroy'd, and so for a time it will cease to be. So the literal Expression, *cast the Soul into Hell*, as into a place of perpetual *Torment*, cannot be reasonably interpreted *casting the spiritual Substance of Man into Hell*, because altho' it is call'd *Soul*, the Expositions and the Contexts distinguish it not from *Life*, much less call it the *Immaterial Substance of Man*. And were it in common use, it might be as proper to say *Life and Body, as Soul and Body* will be cast into Hell, according to a literal Interpretation of the whole Text; But if in Scripture literal Interpretations were to be follow'd, we could hardly make sense I doubt of many places, nay some would plainly contradict the other. ----- Besides, if by this Text was meant a *Spiritual, Substantial, Immortal Soul*, no doubt but that our Saviour knew it, and so did his Disciples to whom he

he then preach'd this Doctrine, therefore for our Saviour to instruct them in a Doctrine, viz. *The impossibility of Man's Power to kill an immortal Spirit*, which they must know before, if true, would favour more of trifling than giving of real Instructions in Christianity; for it might easily be returned, *That all the World knows an Immortal Spirit cannot be killed, so that such Instructions are vain and useless*, but God forbid we should have so mean Thoughts of our Saviour's Doctrine and Instructions.

Note, that I have the longer insisted upon an Answer to this Text, because it is the only material Objection I find in the New Testament, which I could not pass by without examining nicely every particular, in order, if possible, to satisfy even prejudiced Antagonist, but if it doth not, I presume the unprejudiced will weigh the Reasons and determine for my Exposition. *Vid. Pag. ult. Cap 10.*

2. *What shall a Man profit if he gain the World and lose his own Soul? Or what shall a Man give in exchange for his Soul? Mat. 16. 26.*

Ans. Dr. Hammond's Paraphrase is a sufficient Answer to this. v. 12. If by denying Christ, a Man should gain some Advantage at the present, what a pitiful Bargain would he make of it, tho' he should gain the whole World, as long as *Life*. (v. 25.) especially *eternal Life* were lost by it. And what Price is there imaginable to buy that back again if it be lost?

Or

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Or what is there that a Man would not willingly give for it? Indeed a Man can have no Equivalent or Recompence for his Life, tho' St. *Luke* says, not lose his Soul but lose himself, or be a Cast-away. *Luke*. 9. 25. So that *Life* can possibly be only here meant.

3. *Thou Fool, This night shall thy Soul be requir'd of thee.* *Luk.* 12. v. 20.

Ans. Thy *Life* shall be requir'd of Thee, and not *Soul*, meaning a Spiritual Substance, unless that Soul could eat and drink. v. 24. which being Actions of a Material Body, Living Man might properly be said to do. And the rich Fool might well enough so discourse within, and to himself. *Vid.* Dr. *Hammond*, Comment. on *1 Thes.* 5. 23.

Luk. 23. 43. *This Day, says our Saviour to the Thief on the Cross, Thou shalt be with me in Paradise*; Therefore his Soul must be there with our Saviour, or else our Saviour's words could not be admitted for Truth, for be sure the Thiefs Body was buried, and laid in the Ground, as others were.

Ans. This Objection, tho' oft brought, I cannot see of what force it is, unless it be to tell us, that our Saviour spake to the Soul of the Thief, when he said, *Thou shalt be with me in Paradise.*

Thou Soul of the Thief, for owning me, shalt this day be with me in a State of Bliss: But, O Thief, thy Body shall go to Corruption as other Bodies do. Now what a Speech

must such Men make for our Saviour, that give such an Interpretation of this Text, let the Learned judge; I presume, *Thou*, in all other cases else, signifies the *Person* of, or whole *Man*.

2dly, *That Day*, strictly speaking, he was not with our Saviour, consider'd as Crucified, for our Saviour lay two Days more in the Grave, not with the Thief, until the Godhead rais'd the Man, therefore to say, *The Soul of the Thief, and the Soul of our Saviour* (for as Man, the *Psychomuthist* must allow him a *Spiritual Substance, called Soul*) and the Godhead of our Saviour were together *that Day* of his Crucifixion, doth but run us into Perplexities and Doubts, how to unriddle such an extorted Interpretation, viz. how came the Thief to be rais'd before the Man Christ Jesus, and received into Bliss! Our Saviour was three Days, we know, in the Grave, and the Question must relate to his *Manhood*, and not to his Godhead, (for with that Eternal Being he was before the World was made, and even before Christ's Crucifixion) How then could Christ, in his *Manhood* be present with the Thief *that Day*? O, but *the Soul of Christ, as Man, and the Soul of the Thief, and the Godhead were together that Day*, says the *Psychomuthists*; To which, I Answer, this is easily said; but how doth this appear to be so, seeing the word *Thou*, cannot be said of *one part* of Man, nor the word *me*, relate to *one part* of our Saviour, viz. *The*

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The Soul of each. The Learned Dr. Hammond on this place mentions nothing of the Soul, but says *shortly or immediately* after thy Death, *Thou shalt go to a place of Bliss, and there abide with me, a Member of that my Kingdom which thou askest for.* Therefore let us lay aside nice trifling about the *Soul* of the Thief here-mentioned, and take this plain, easy, and suitable Exposition, *This Day, or shortly, Thou shalt be with me in Paradise:* Thus it is *Deut. 9. 1.* Hear, O *Israel*, thou art to go and pass over *Jordan this Day, or shortly, to go in and Possess Nations greater and mightier than thy self.* and *Deut. 2. 24, 25.* God commands the Children of *Israel* to arise and give Battle to *Sihon* King of the *Amorites*, for *this Day* I begin to put dread of thee and the fear upon the Nations that are under the whole Heaven. That is, *shortly* thou shalt be a Terror unto them. And *Joshua 23. v. 14.* Behold *this Day* I am going the way of all Fleth, that is, *shortly*, for he afterwards assembled the Elders at *Shechem*, renewed a Covenant between the Children of *Israel* and God, *vid. cap 24.* and did Business which required *Life* many Days after. So again, *Samuel* says to *Saul*, upon the renting of his Garment, the Lord hath rent the Kingdom of *Israel this Day, i. e.* the Lord has declared by me, his Prophet, that he will *shortly* rend the Kingdom from thee, and place another in thy room. *1. Sam. 15. 28.* So again,

again, 1 Kings 1. 30. David Promises and Swears to make Solomon, the Son of Bethsheba, sit on the Throne of Israel in his stead, even so will I certainly do *this Day*, meaning *shortly* after, for he did not quit his Throne *that Day* to Solomon: so that it is evidently plain that the words *this Day*, or *to Day*, as we commonly express it in *English*, signify frequently in Scripture no more than *shortly*, especially if a future time be declared. And that the Repenting Thief was *shortly* after with our Saviour in perfect Bliss, perhaps arose from the Dead amongst those who arose at his Resurrection, no good Christian ought to doubt. Thus I presume by this Text we cannot support that common Notion of Human Soul.

5. Obj. *They Stoned Stephen calling upon God, and saying Lord Jesus receive my Spirit*: Now what can this be but a Recommending his Soul into the Hands of God. Acts. 7. 59.

Ans. The words *receive my Spirit*, argue nothing but a free and voluntary resignation of his Life to the will of God, and a submitting himself to his Mercy, begging the Holy Jesus to receive him into future Happiness. Now that this was that Breath of Life here sign'd, as I have occasion to mention, is explain'd by our Saviour, Luke 23. 46. *Father into thy hands I commend my Spirit*, and then immediately it is said, *He gave up the Ghost, Expiravit, he breathed out his last Breath, or Life.*

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The vulgar Latin renders it, I will lay down, *deponam Spiritum meum* παραδίδωμαι, my Spirit into thy Hands; thus he laid down his Life for us, 1 John 3. 16. For that purpose he came to do the Will of his his Father; So St. Stephen resign'd his Life unto the Hands of God, and fell asleep, or gave up the Ghost, as Dr. Hammond says in his Paraphrase on the Place. Parallel to this, is that of David, Psal. 31. v. 5. Shewing his Confidence in God, craves help from him to deliver him from his Enemies, because *God was his Rock and Fortrefs, and they had laid a Net privily to take him and destroy him, therefore into thine hands,* says he to God, *I commit my Spirit, or Life,* for thou hast Redeemed me, O Lord God of Truth. Because v. 10. *His Life was spent with Grief and his Tears with Sighing.* This is likewise call'd the Committing of our Souls to God, 1 Pet. 4. v. 19. when he comforts the Christians against Persecution, whereby their Lives would certainly be endanger'd; he says, let them that suffer according to the Will of God commit the keeping of their Souls (or Lives τὰς ψυχὰς παρατίθωσθαι, says Dr. Hammond on the place) as unto a faithful Creator.

6thly, To deliver such an one to Satan for the destruction of the Flesh, that the Spirit may be saved in the Day of the Lord Jesus. Therefore there is a Spirit distinct from the material Man, which will be sav'd. 1 Cor. 5. 5.

U

Ans.

Ans. Here, by *Flesh and Spirit*, is meant the *Carnal and Spiritual Man*, *ad interitum hominis carnalis* by Excommunication, *vid. Arias Montan*, and several other Commentators, *Vid. Bibl. Magn.* 30. It is interpreted in *Mat. Pool. Synopf.* on *Heb.* 4. v. 12. *To the dividing asunder of Soul and Spirit.* Thus the unmarried careth for the Things of the Lord, that she may be Holy in *Body and Spirit*, that is, totally given up to serve the Lord with Purity and Sincerity, not being seduced by the Lusts of the *Flesh*, as *1 Cor.* 6. v. 20. *To glorify God both in our Body and Spirit*, i. e. *entirely and sincerely with our utmost Affections.* But more of this in the next Answer.

7thly, *The very God of Peace sanctify you wholly, and I pray God your whole Spirit, Soul, and Body may be preserv'd blameless unto the coming of our Lord Jesus Christ.* *1 Thes.* 5. 23. Therefore this plainly demonstrates a *Spiritual Soul of Man* to be Sav'd—As *Heb.* 10. 39. *We are of them that believe to the saving of the Soul.* And again, *1 Pet.* 1. 9. *Receiving the end of your Faith, even the salvation of your Souls.*

Ans. I have here compriz'd these three Objections in one, because they all relate to the *Salvation or Saving of the Soul*, altho' the Greek Words are very different, being in *St. Peter* σωτηρια and in the *Heb.* Περσωνισ, as to the σωτηρια, it is no more than *Preservation of your Lives*, of which Deliverence many of the Antient Prophets (that Prophecy'd of the *Jews*, that should

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should be say'd, or escape out of the common Infidelity, (*i. e.*) embrace the Gospel covertly fore-told in these Prophecies, which belong first to the Deliverance of the Jews out of *Babylon*, and from *Antiochus*. Vid. Dr. *Hammond's* Annot. on *Rom.*

13. But,

2. *Saving the Soul* is meant *Saving the Life*. For the Greek word signifies to possess the Soul, is κτᾶσθαι, ψυχὴν *Luk.* 21. 19. or σώζειν ψυχὴν, to save or preserve the Life. *Mark.* 8. 35. *Luk.* 9. 24. See Dr. *Hammond's* Note on *Ephes.* 2. and *1 Pet.* 2. And it is farther observable, that this word σώσει is used in the Story of *Lot* in *Gen.* when the Angel bids *Lot* escape and fly for his Life, or save and deliver his Life, σώζειν ψυχὴν, so that neither of these Texts speak for the Soul of Man. But lastly, the greatest Difficulty seems in that Text abovemention'd, taken out of the *Thessalonians*; how I shall extricate my self in the Case, seeing that *Spirit, Soul* and *Body*, are here in one Text conjoyn'd as Three distinct Things. To which I answer,

1. That their being conjoyn'd signifies not much, nor doth that Conjunction infer a Material Difference, because such Expressions are frequent in the Scripture, as *Sins and Trespasses, Offerings and Oblations, Worship and serve the Lord, Anger and Wrath, &c.* and yet signifie the same thing, and so indeed may *Soul and Spirit* do here, tho' they mean no more than to serve God frequently and zealously with our Hearts and

Souls, as we usually say; This is call'd the ὁλόκληρόν ὑμῶν, *All or the Whole of you*, says Dr. Hammond, or, *The whole Man with all his Affections of Zeal and Ardor, working all kind of Purity in you, of Flesh and Spirit*; And I heartily pray that all and every part of you may be kept immaculate; that whensoever Christ comes, either in his Signal Punishments here beforemention'd, or in the Judgment after Death, you may be approv'd and rewarded by him. *Uid. Dr. H. on the place.* But,

2. Because I have promis'd to speak more fully of this Text before, I will give you the Learned Dr. H's Opinion, particularly relating hereunto, having told you Mr. Webster's, and other Whimsical Expositions thereof already. *cap. 6.* And because it seems to explain the Notion of Soul in the several Acceptations that usually occur in Scripture, I will transcribe some part thereof, and make thereupon some Observations, out of Dr. Hammond's Annotations.

There seems, says he, to be a particular mention of each of these in the Creation. *Gen. 2. 7. Gniphar Min Hadamah, The Dust of the Earth*, that visible Mass, the Members, (*i. e.*) Body; Then 2dly, *The Nephesb Chaim, The Living Soul*, the Animal, or Sensitive Faculty, common to Man, with Beasts, and other Sensitive Creatures; and that is *ψυχή*, the Soul, which therefore in the New Testament, Ordinarily signifies, *The Life*. *Luk. 12. 20. τὴν ψυχὴν σε*
ἀπαί

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ἀπαιτῶσι, They require thy Soul, (i.e.) Life from thee. So *Mat.* 10. 39. and 16. 25, 26. and elsewhere. 3dly, The *Neshamah Chaim*, *The Breath of Life*, the Rational Faculty capable of Divine Illumination, and so call'd πνεῦμα, the Spirit, or that which was at first breath'd into Man by God, and returns immortal into his hands again. And so this may be the full Meaning of the Words, *Your Spirit, Soul and Body*, (i.e.) *Your Rational, Immortal Spirit, Your Sensitive or Mortal Soul, and your Body, the place of Residence of Both, which Three make up the whole Man.*

But there is another Notion of the word *Soul*, which may possibly make a Change in this Matter. For the Heb. *Nepheesh*. *Gen.* 23. 8. is by the *Chaldee* Paraphrase rendred the *Will*, and so it must there signifie. For there *Abraham* Commun'd with them, saying; *If it be your Soul* [we render it *Mind*] that is, *Your Pleasure, Your Election, or Choice* (that is an Act of the Will) that I should bury my Dead out of my Sight, Hear me, &c. So *Psal.* 27. 12. The *Soul* of my Enemies must signifie *Pleasure*, and is rightly rendred the *Will* of my Enemies, so as they may deal with me as they please. And so the same Phrase is again used. *Psal.* 41. 2. so *Deut.* 21. 14. Thou shalt let her go, *Lenešhamah*, according to her Soul, (i.e.) her *Will*, whither she please, or chuse to go, (i.e.) freely. The *Will* being that free Faculty which chuses what it please; and accordingly

the Septuagint read there ἐλευθέριον *free to go whither she will.* That this is the Notion of the *ψυχὴ Soul* here, is the Opinion of most antient Writers, Origen, Irenæus, and others; And if it be so, then the word *σῶμα Body* must be taken in a more comprehensive Latitude, so as to contain the Senses and Sensitive Appetite that are seated in the Body, in the Notion that the *Flesh and the Members* are oppos'd to the *Spirit and Mind.* Rom. 7. Gal. 5. And then this will be the Division of the Man, *The Flesh or Body, Sensitive or Carnal Appetite on one side, and the Spirit or upper Soul, or Rational Proposals on the other side, and the Will or Choice that freely inclines to one or the other of these, as it pleaseth, &c.* See more at large in the Book it self, very worthy to be perus'd in this Case. On which I proceed to make my Observations.

The first Observation I make is this. That this *Learned and Pious Gentleman*, having imbibed from his Youth the Notion of an *Immortal Spirit in Man, call'd Soul*, was forced to recur to that Notion to bring himself off; or else he could not rightly have explain'd this Text, as to every particular of it, according to the Foundation or Principles of that Doctrine he had been taught originally. Tho' I see no material Reason to recur to any such Explication, as to distinguish Man into *Body, sensitive Soul, and Immortal Spirit, call'd Breath of Life.* For *sensitive Soul* (as before I hinted) is not properly

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a Soul, because it contains in it no Principles of Activity, as the Word Soul implies, but is and must be the same as the five Senses, whose Operation we know is from Passion or Impressions made by the Object. And indeed if sensitive Soul or Carnal Appetite, which I take to be no more than a strong Inclination to the Flesh, or sensual things were; the thing here meant to be preserv'd blameless unto the coming of our Lord Jesus, Then it is plain the true Sense of the whole Text, can infer no more than to preserve the Carnal and spiritual Man blameless, because Breath of Life, as I think I have evidently demonstrated just before, can signifie no more than Breath, the Index or Consequent of Life, as Causa Causati, and no Immaterial Spirit or Substance.

2dly. I observe, that the Word here translated Soul, is not only by Dr. Hammond. but several other Expositors on the Bible call'd $\psi\upsilon\chi\eta$ and generally rendred and meant the sensitive Soul even of Man; therefore if the Text usually cited has the same word, as it usually has, to express Man, by who he was form'd, Gen. 2. 7. $\epsilon\iota\varsigma \psi\upsilon\chi\eta\varsigma \sigma\omega\sigma\alpha\iota$ The Interpretation thereof ought not in reason to be extended any farther, than that God made Man a sensible living Creature, or a Creature endow'd with a living sensitive Soul, and consequently the Breath of Life doth not necessarily infer a Rational Immortal Spirit.

3dly. The Signification *D. Hammond* makes here, is quite different in one place from the other, viz. That hereby is frequently signified the *Will*, and so also in several places of the Holy Scripture, altho' the Word be *Neshamah*; That ador'd Word, which the *Psychomathists* say, signifies properly and genuinely, the *Soul of Man*, so that the Apostle might very zealously pray, That that refractory and stubborn Faculty of Man, more especially might be preserv'd blameless.

4thly. It is observable, That the Word *ζωή* in the New Testament ordinarily signifies *Life*, according to the Doctrine I lay down in this Treatise, so that they might be blameless in Life and Conversation, is an Exposition consonant enough to the meaning of the Text.

Upon the whole, I do not see any real Grounds from this Text, or any other before cited to conclude Man made up of Body and Immortal Soul, and the more I examine into it, the more Difficulties and inexplicable Objections and Perplexities arise. For if I say, Man is in his Nature Immortal, then Man cannot be said to die, tho' only his Body perish, because his Soul is separated from it. But then I reply, If the Body only dies, then the Body is Man only. No, again he replies, The Soul is strictly and properly Man, for the Soul sees, hears, feels, &c. is capable of all Impressions of Pain and Pleasure. Very good say I; Then the Soul is only
and

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and properly *Man*, and consequently if that Soul be Immortal, Man must be so too. What a Labyrinth now are we brought into by feigning this Spiritual Immortal Soul of Man? What shifts are we put to explain Man's Mortality and Immortality? When a Man lives, has Vigour, and all his Senses, then the Soul is properly *Man*; when Man dies, then the Body is properly *Man*; For all allow Man may properly be said to *Live*, and properly likewise be said to *die*; so that Living and Dying, Man properly dies and not dies, --- *Apagè tot vexatissima crepundia, & dignas pueris nugas*, — So I pass on to the last Objection.

8thly. I saw under the Altars the Souls of them that were slain, *Revelat. cap. 6. v. 9.* Therefore there are separate-existing Souls.

Answ. I have frequently made it appear, that the Word *Soul* signifies *Body* in Scripture, and so it doth here, as this Text is by all Expositors interpreted, *corpora interfectorum*, says *Pool in Synops.* The Bodies of them that were killed or slain, *vid. Paragr. cap. 7.* relating to the Word *Nephešh*.

Thus have I selected all the Material Objections, as I conceive, against this Opinion I here propound, of *Life being the Soul of Man*, and have, as I presume, satisfactorily answer'd those Texts that seem to infer a *Spiritual Substance in Man* in the Holy Scriptures; so that now I do hope
all

all unbiass'd Orthodox Divines and others will no longer insist upon making the Scriptures to maintain and justify such an absurd and erroneous Opinion, of a spiritual Substance united to the Body of Man, when as it has been the probable Grounds of all these following Errors in Christianity.

CHAP. IX.

Several receiv'd Opinions of a Purgatory or Purgations by Fire, of Prayers for the Dead, of a third place (tho' not a Purgatory) for the Reception of Souls, of Invocation of Saints, of Men's going immediately after Death to Heaven or Hell; of Ghosts or Persons walking after Death, of Forms in general; and particularly, of Substantial Formes, are discuss'd and refuted.

I Shall not trouble my self any more to recite any Arguments relating to the Souls Pre-existence, having said enough, that may be thought material in that Point already; For if my Notion of Human Soul be true, that it is only a Power inherent in generated Matter, which depends on it, and perishes with it, as I think, I have

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have evidently prov'd by the Principles of Philosophy, Reason and Religion ; all Men must allow it to be a Full and Substantial Demonstration, That that Power cannot pre-exist separately from Matter in which it was generated or produc'd. But,

2dly. The second Opinion is, *That the Soul exists in a separate State as soon as Man is dead.* The Roman Catholick says, there is a third place (not Heaven or Hell) immediately receiving the Souls of the deceas'd after this Life, call'd a place of Temporal Punishment, where some Souls are purg'd by Fire, call'd *Purgatory*, or a *Penal Prison*, a place of Temporal Punishment, or Payment after this Life, out of which a Sinner cannot be deliver'd till after the Expiration of some considerable Time, or a full Satisfaction made either by Devotion or Punishment; or Attainment by the *Prayers* and Good Works of the Living on his behalf. The Grounds of this Tenet, as I hinted before, is purely *Heathenish*, tho' now so profitable to the See of *Rome*; those State-Christians, who have good reason to maintain and support this Opinion of the *Existence of the Soul after Death in a separate State*, or else all Prayers for the Dead are vain and idle, as well as unprofitable to the Living. The ancient *Greeks*, as soon as the Body was dead, term'd it *ἱερὸν Sacrum*, Holy, or such as that it must not be touch'd by any one, least he be defil'd, accord.

according to the Tenour of the Ceremonial Law of the *Jews*. The next Ceremony after they had wash'd the Body, &c. was to take a piece of Mony call'd by the Latins, *Triens* or *Naulus*; and put it into the Mouth of the Dead to pay *Charon*, the Ferry-man of Hell, to transport their Souls over the River *Styx* (a great River in Hell feign'd by the Poets) to the *Elysian* Fields. In imitation of which Custom, the Papists formerly, and now perhaps too, us'd to put a Penny, or little piece of Gold or Silver into the Mouths of the Dead to pay *St. Peter* the Porter of Heaven (because he is said to have the Keys) to let them or their Souls in: Many of these little pieces of Gold (I am credibly inform'd) with little Scepters were found in the Graves of several *Saxon* Kings, and ancient Prelates when their Coffins were rifled in the Cathedral Church of *Winchester* by sacrilegious hands in the time of the great prosperous Rebellion. To which Custom the Poet *Juvenal* alludes, speaking of a Servant passing thro' the Streets of *Rome*, and crush'd in pieces by a laden Cart or Caravan.

Quid superest de corporibus? Quis Membra?

Quis Offa

*Invenit? Obtritum vulgi perit omne Cadaver
More Anima ——— at ille.*

*Jam sedet in Ripa, tetrumq; Novicius horret
Porthmea, nec sperat cœnosi Gurgitis alvum.*

Infelix, nec habet quem porrigat ore trientem.

Thus

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Thus the poor unhappy Servant, having all his Body crush'd to pieces, so as scarce any thing visible remain'd, was suppos'd to wander about the Banks of the River Styx, as a Ghost, and wait Charon's leisure to transport him over the Ferry, for want of being regularly buried and having his Penny in his Mouth to pay his Pass-port. The reason of this Rigour to a poor Soul so departed (for it was the Soul and not the Person of the Servant, as *Lubin* remarks upon the place, *Anima ejus, cujus Cadaver contritum & insepultum jacebat*) was because he was not regularly buried, nor could have the Penny convey'd into his Mouth to pay Charon, to waft him over the River Styx. For the Antients thought that the Souls of Them that were kill'd by Accident, and lay unburied, wandred about the Universe an hundred Years before they could be admitted to, or perhaps could raise their Naulus to pay for their Passage, which they that were regularly Buried brought with them. To this Custom *Virgil* alludes in the 6th Book of his *Aeneads*, where the *Sibyll* speaks to *Aeneas*.

*Cocytî stagna alta vides, stygiamq; Paludem.
Dij cujus jurare timent, & fallere Numen.
Hæc omnis, quam cernis, inops, inhumataq; tur-
ba est,
Portitor ille, Charon: Hi, quos rebit unda,
sepulti.*

Nec

*Nec Ripas datur horrendas, nec rauca fluentæ
 Transportare prius, quam sedibus ossa quierunt
 Centum errant annos, volitantq; hæc littora
 circum;
 Tum demum admissi stagna exoptata revisunt.*
Æneid. lib. 6.

Upon which place *Servius*, in his Notes makes these Remarks, *Inops, (i. e.) sine pulveris jactu, nam Ops Terra est.* A Rabble that was dead without being cover'd with Earth, who wander *centum Annos*, an hundred Years, *Quia his completis potest anima transire ripas, (i. e.) ad locum Purgationis.* Because after an hundred Years, the Soul may pass over the Banks to Purgatory. Vid: *Archæolog. Atticæ. Rosin. Antiq.* Indeed not only they but several other antient Writers do testifie, this Custom of the Heathens, grounded on an Opinion, That the Soul must exist somewhere in a separate State after the Corruption of the Body: As they invented these *Elysian Fields* for Common Souls; so for Emperors and great Hero's Deify'd, they us'd to let fly an Eagle to carry their Souls to Heaven, to be plac'd among the *Dii Majorum Gentium*, immediately upon the burning his Body in the Funeral Pile, as the Soul of *Romulus*, the first Founder of *Rome*, is said to be carry'd to Heaven by an Eagle.

Thus the antient Heathens, not only feign'd a separate State for Souls to exist in immediately after Death, but also tell you their Employ in that separate State.

— Quæ

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*Quæ Gratia Currum,
 Armorumq; fuit vivis, quæ cura nitentes
 Pascere equos, Eadem sequitur Tellure repostos.
 Virg. lib. 9.*

The same Sports and Pleasures delighted the Souls of the Deceas'd in the *Elysian Fields*, as did the *Persons* when living.

Hereby I conceive it plainly demonstrated, that the Notion of the *Souls existing in a separate State after Death*, is from the Heathens, which the *Romanists* have improv'd into an Advantagious *Purgatory*, whence the *Souls* of Men cannot be redeem'd and transferr'd to Heaven without Fire; Grounding their Doctrine on Scripture too, and particularly these following Texts. He (meaning Christ) shall sit as a Purging Fire, and shall purge the Sons of *Levi*, or purifie them as Gold and Silver. *Mal. cap. 3. v. 3. 1 Cor. c. 3. v. 13. 14, 15. Mat. 5. 27. 1 Pet. c. 3. v. 19.* What Signification these Texts bear, I will not now canvass, because they are sufficiently refuted, as to the signification of a *Purgatory* by all Protestant Writers; and as to the Reason of it, I think it abominably absurd to *feign the Notion of Purifying an Immaterial Being by Fire*. For the Example of the Angel's ascending in a Flame of Fire. *Judg. 13. 20.* And the Angels appearing in a Flame of Fire. *Exod. 3. v. 2.* shew plainly, That *Fire cannot affect Spiritual Beings*, and what it cannot affect, cannot

not punish or purifie, I am sure; nay *sometimes*, if God see good, *It cannot affect Material*; as the Story of the Three Children in *Daniel*, testifie; so that Fire is stated, in Reason but a very improper subject to *purifie Souls*, which in the whole Current of Scripture is denoted to be a Destroyer and Consumer, as God Himself is call'd in his Wrath, a *Consuming Fire*.

Moreover, That the Souls of Men did require *Purgation, or Lustration*, according to the Heathens, and that they were the Original of this Opinion also, is too evidently plain from that place of *Virgil*, before-cited, and others——

————— *Aliis sub Gurgite vasto*
Infectum eluitur scelus aut exurit igni.
 Lib. 6. *Ænead.*

Only they did not make those Advantages of it as the present *Romanists* do, to be plentifully Rewarded for *Praying* those Souls out of Torment. To this Custom of Lustration or Purification, *Juvenal* alludes, *Sat. 3.*——

Esse aliquos Manes, & subterranea Regna,
Et contum, & Stygio Ranas in Gurgite nigras.
Atq; una transire vadum tot millia cymba, &c.
 ——— *Curius quid sentit & ambo*
Scipiada? Quid Fabricius, manesq; Camilli?
Tot bellorum Animæ? Quoties hinc talis ad illos
Umbra venit, cuperunt lustrari siqua darentur,
Sulphura cum tædis, & si foret humida laurus.
 Here

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Here the *Satyrift* plainly tells you, that if the Noble Ghosts of the two *Scipio's*, *Fabricius*, and *Camillus*, or other Famous Warriors, should meet a Soul in Hell of such a vile wicked Roman, as married a Man for a Wife, and committed those vile Abominations of *Sodomy*, as some Romans did, those Heroes would be tainted and defil'd with the Company of that wicked Ghost, and require *Lustration*, or *Purification by Fire and Brimstone*, or *Water*. Alluding perhaps to the antient Custom of the Heathens, who us'd to purifie the Houses, wherein Dead Persons lay, as if tainted with the the *Effluvia* of their Corps, by burning Brimstone. *Vid. Archaeolog. Attica.*

Now how differs this, I pray, from the Papists Notion of *Purgatory*? The Heathens suppos'd the Souls of the deceased to wander about the Universe, until they arriv'd at *Styx*, a Great River in Hell, thence to be transferr'd over into the *Elysian Fields*. The Papists supposes them to wander about also till they arrive at *Purgatory*, or some *Limbo* or other, and there to be purified by Fire from their Sins; as the Ghosts of the Noble Romans, once tainted, were requir'd to be by Brimstone; and from thence to be translated to Heaven, as the Roman Souls could not be to *Elysium*, without being free from Taint, and Purified. To this Purpose *Virgil* expresses himself more emphatically, relating to the *Purgation of Human Souls* after Death.

*Donec longa dies perfecto Temporis Orbe
Concretam exemit labem, purumq; reliquit
Æthereum sensum, atq; aurai simplicis Ignem.*
Lib. 6.

Nothing, I think, can possibly be more plain in the World, than that *Virgil* knew this *Purgatory for the Souls*, out of *Plato*, long before it was ever receiv'd into the *Romish Church*; Tho' the *Romanists* contend for Antiquity from the *Old and New-Testament* to support their Doctrine: But whoever will take the pains to consult the Reform'd Writers, will find the places in Scripture cited by them, to yield a very sandy Foundation. Nor was this Notion of the separate Existence of *Human Soul* the only ground of this Error, but also that of a *Metempsychosis*, or *Transmigration of Souls from one Body to another*, first invented by *Pythagoras*, or rather establish'd as a Doctrine by him and his Followers, tho' invented, as some believe, before him, but not reduc'd into an establish'd Doctrine. This Notion of the Soul by Heathens, I must confess, is very pretty, and significant, because it solv'd the Difficulty how Good Men should come to be Rewarded, and Bad Men Punish'd, tho' in the World the Contrary appear'd, for their Virtues and Vices. For then the Souls of the Bad were doom'd into some nauseous and foul Beast or other; as *Lucian* condemns the Souls of Rich Men, who oppress their Neighbours, into Asies, to hear

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bear all Burdens, and become the most contemptible Beast, as they had been the most admir'd for their Pride, and fear'd for their Oppression. This Notion of Pythagoras's conceiving Souls to pass out of one Body into another, considering he knew nothing of the Reveal'd Religion, was a very good one to excite Men to practise Virtue, and avoid Vice, because they should gain a kind of Immortality, and live in some Person or other to the World's End; and according as they had behav'd themselves in one Body, they should be rewarded or punish'd in the next they enter'd into. Upon which account it was a grand Principle of theirs to inculcate into their Scholars the Contempt of Death, as a meer Bugbear.

*Quid styga, quid tenebras & nomina vana timetis
Materiem vatum, falsiq; pericula Mundi, &c.
Ovid. Metaphorph. lib. 15.*

Which thus Mr. Dryden renders into English, extraordinary well.

*Why thus affrighted at an empty Name,
A Dream of Darknes, a fictitious Flame?
Vain Themes of Wit which but in Poems pass,
And Fables of a World that never was.
What feels the Body, when the Soul expires,
By Time corrupted, and consum'd by Fires.
Nor dies the Spirit, but new Life repeats
In other Formes, and only changes seats,
E'en I, who these Mysterious Truths declare,
Was once Euphorbus in the Trojan War, &c.*

Then Death, so call'd, is but old Matter dress'd
 In some new Figure, and a vary'd Vest.
 Thus all things are but alter'd, nothing dies,
 And here and there th' unbody'd Spirit flies
 By Time, or Force, or Sicknes dispossest,
 And lodges, where it lights, in Man or Beast, &c.
 --Death, so call'd, can but the Forme deface,
 Th' Immortal Soul flies out in empty space
 To seek her Fortune in some other place. }

Thus we see the whole Doctrine of
Transmigration transcrib'd very ingenious-
 ly; and tho' it was an Error, yet it
 strangely prevail'd amongst many People,
 so that even the very *Jews* seem'd to be
 tainted with it; as we see, *Mat. c. 16. v. 14.*
 some said of our Saviour, That he was
Elias, *John the Baptist*, or *Jeremias*, or one
 of the *Prophets*, (i. e.) The Soul of one of
 these had entred into our Saviour, that
 made them think him, to be *John the Bap-*
tist; for *Herod* had kill'd *John*, when he
 heard of the Fame of *Jesus*, *c. 14. v.*
2. and said unto his Servants, This is *John*
the Baptist, he is risen from the Dead; and
 therefore mighty Works do shew forth
 themselves in Him. For I can hardly be-
 lieve, they that knew where our Saviour
 was Born, and of whom, could not also
 know him, tho' perhaps they might be-
 lieve the Soul of a Prophet had entred in-
 to him; But if the Texts be constru'd to
 signifie Blindness or wilful Ignorance in
Herod; yet some that knew our Saviour,
 must have no other Conception, but that
 the Soul of some of the *Prophets* had en-
 tred

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tred into him; tho' *Herod* call'd, or suppos'd him a Distinct Prophet risen from the Dead. We read likewise the *Mahometans* believe the Doctrine of *Transmigration* at this Day, as the *Moores*, and *Negroes* in the Western Plantations, believe their dead Bodies shall return under Ground home again to their own former Habitation, and therefore bury with them Pipes, Rum, and Tobacco, for a *Viaticum*, as the antient *Jews* believ'd they should one way or other be convey'd under Ground to rise at the Resurrection within the Precincts of *Judea*, and *Jerusalem*. But these ridiculous Opinions, I pass by with this Remark only, That the Notion or Idea Men have conceiv'd of the Rational Soul, has also been very probably the true Ground of inventing a *Metempsychosis* or *Transmigration* of Souls. But I pass on now to consider the strange Doctrines grounded upon this Notion of the *Immateriality* of the *Substantial Forme* in Man by Papists and others. The Discourses of the *Reform'd Writers* are generally very full of the Beauties and Excellencies of the Soul, of the spirituality of its Nature, of the Dignity of its Being above that of the Body, setting forth its grand Perfections and Affinity to the Divine Nature, &c. And were the Supposition of its real distinct *Essence*, or *Subsistence* from the Body true, I think their Writings admirably well penn'd, extraordinarily good for the propagation of Religion, and every advantageous for the Good of Mankind,

X 3

kind, so far as they are generally preached by the Divines of the Church of *England*, so that they deserve no Reproof, or Discommendation, by reason they are wrote, I must believe, with a very pious Intention. But seeing that Supposition seems to be groundless, neither warranted by Reason, or Scripture, but rather contradictory to both, as I presume I have sufficiently prov'd, if they take the Soul to be a *Spiritual Substance united to the Body*, that Opinion may deserve Commiseration and not Censure, as being an Error long practis'd for an unquestion'd Truth, like that among the *Mahometans* at this day, whom no body yet could ever convince, that our Saviour was the true *Messiah*, or that *Mahomet* was an Impostor. But among all the Writers, the *Presbyterians* use the most Canting Stile about the Nature, and Excellencies of the Soul, How it *pants* at one thing, and *looks pale* at another; how it *flutters* and *bovers* in the Air, as soon as departed from the Body, how it *hugs and embraces* our Saviour, how it *basks* in the Divine Essence, and *wantons* in the Beatific Vision, when dislodg'd from the Prison of the Body, &c. and such like Expressions, that they seem to erect a Stage-Play of Religion, and make a godly Ridicule, rather than a glorious Commendation of its Nature, so that to quote Particulars in this Case would be endless, and needless; therefore I refer my Reader to consult the Authors themselves (as
 very

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very many there are of this Nature) and I do not doubt but that, were the Subject not fit to be ridicul'd, the Expressions would afford great Matter of Diversion: But above all, the Papists out-do any Sect of Religion whatever in relation to the *Excellency of the Soul*, and the Place of its abode, with its Perfections in a Separate State, and its return often from Purgatory to visit the Saints upon Earth, and abundance of such Politick Figments, and Notions about it; For as to its State of Immortality, or Duration to all Eternity, it was so necessary a Consequence of its Immateriality; That both Protestants and Papists, either could not deny it, nor indeed do I in some Sense, tho' I make *Life to be the Soul*, because by the Power of God, that *Life* will be perpetuated to all Eternity after the Resurrection; however let us consult one Papist for all, I mean, *Causin* in his Holy Court, a Man look'd upon as a very candid Man on all sides, excepting his Errors, and very zealously commended by them of his own Party. Let but any one read his Chapter about the return of Souls. *Maxim.* 85. *Part* 3. There he tells us of the Soul of *Moses* appearing upon Mount *Thabor*, (to begin with Scripture) tho' the Scripture says *Moses*, and not a separate Soul, *Mat.* 17. Then he tells you of the Soul of *Samuel* rais'd by the *Witch of Endor*, which was only a meer Juggle and Contrivance by Confederacy, as by the very Context ap-

pears, because says *Causin*, as the Divine Power often causeth the Resurrection of the Dead for the Confirmation of our Faith, so it appointeth the Return of Souls for the Confirmation of its Immortality. Vid. p. 423. All which, I think, he urges with no Reason, or colour of Reason whatever; For why doth the Return of Souls prove its Immortality? If it were true, it only argues God may, upon extraordinary Cases, dispatch Messengers of his Will; but it is no necessary Consequence of the immortal Nature of that Messenger. For the Prophets, and Apostles, have been the Messengers of God, yet not for that Reason call'd Immortal. And because he insists mightily on the Story of *Samuel*, I will give you these Reasons that convince me of the Thing being a Juggle,

1. Because she is call'd in the Hebrew *Ob*, or *Mistress of the Bottle*, that is, a *Pythouisse*, or one that had got the Art to make her Voice sound as if it came out of her Belly, by which means she did all her Tricks.

2dly, She must be a Cheat, and necessarily know *Saul*, who was *Taller by the Head and Shoulders than any Man in Israel at least*, tho' she never saw him before; if a Witch, she could not but guess it could be none but him.

8dly, She must be a Dissembler, because she pretended to call up *whom he had a mind*

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mind to: Whom shall I bring up unto thee?

4thly, When she saw *Samuel*, she cried with a loud Voice; now if she saw *Samuel* (known to all *Israel*) why did she answer *Saul*, when he ask'd her, *What sawest thou?* I saw Gods Ascending and Descending; those Gods could not be *Samuel*, whom *Saul* desired her to Raise.

5thly, If they were both in the same Room, how comes *Saul* to ask her, *What seest thou?* If *Samuel* was not visible to *Saul* as well as the Witch, he either was Blind, or she told him she saw *Samuel*, and so Impos'd on him.

6thly, Again she cried with a loud Voice when she saw *Samuel*, What needed she to cry so vehemently to make *Saul* hear her, if they were together in one Room?

7thly, The next thing *Saul* says, *Be not afraid, What sawest thou?* That is, tho' now thou knowest me to be *Saul*, who have destroy'd all the Witches in *Israel*, yet be not afraid, Thou shalt receive no hurt, because I have sworn, if thou tell me *what thou sawest*. So it's plain by the Question, *Saul* saw nothing yet, but desired to be inform'd what she saw.

8thly, The Woman that before saw Gods (to Magnifie her Art) now saw a Man cover'd with a Mantle, but *Saul* saw him not yet, by his next Question, *What form is he of?* Which Question he need not have put, if his own Eyes could have been made Judge. Thus all along it appears
Saul

Saul perceived not that it was *Samuel*, by his own Eyes, but by the Relation and lying Report of the Crafty Woman: And as the Woman told him *Samuel* was there, so he bowed and stoop'd to the imaginary Apparition; for the whole Text plainly intimates, That that poor Dispairing deluded King, hoping by any way to get Comfort to his distracted Mind, seeing God neither Answer'd him by *Urim*, *Thummim*, or *Prophets*, never saw any visible Apparition. Besides all these Absurdities from the Text, to shew that nothing at all appear'd to *Saul*, but that he was impos'd on by the Cunning Gypsy of *Endor*; It is not probable that those that die in the Lord (as without doubt *Samuel* did) should be disturb'd in their Graves, but rather be bless'd, and rest from their Labours. Rev. 14. v. 13. So it was all but a Juggle, and Cheat, and consequently no Soul of *Samuel* appear'd, or Body either, as *Causin* strives to prove; For it is an undeniable Truth, as I have said before, That none but an Omnipotent Power can give real Life, or raise from the Dead. But *Causin*, to confirm his Return of Souls out of Purgatory, tells you Stories of the Spirit of *Alexander*, Son of *Herod* and *Mariame*, who was seen by his Wife *Gaphyra*, when remarried to the King of *Mauritania*; And another of one *Philenion* (quoted out of an old Author, call'd *Phlegon*) dying for the Love of a Gentleman, call'd *Machates*, whom she appear'd to after her Death; and upon the Embraces

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Embraces of her Mother, willing, and rejoycing to see her dead Daughter, fell down dead in the Room, and left a stinking Corps behind her, even in the presence of her dearly Beloved *Machates*, who had permitted her Mother to see the familiar Converse between him and the Spirit, *Philenion*. A third Relation is of a poor Servant, *Sancius*, in *Spain*, who told fine Stories out of *Purgatory*; all which are as good Arguments as any can be produc'd out of the *Seven Champions of England*, or *Don Quevedo*, and indeed, I think, little better. The Story of *Sancius*, related by *Causin*; suitable to the very Idea, he and all Papists conceive of *Human Soul*, especially, *That it frequently returns from Purgatory, and exists separately from the Body*, as a quite different Substance, which is the true ground of their Superstition. is worth recital. For —

First he states the difference of Perfections between *Soul and Body*, lib 1. pag. 11. Saying, the Beauty of the *Body* compared to that of the *Soul*, is but as a *Candle* in comparison of the *Sun*. All the Greatness, Empire, Seigniouries of Man, doth only flow from the Excellence of the *Soul*, as a streaming Brook from the Fountain-head. If the *Body* be a fair *Shell*, the *Soul* is the *Pearl*. If the *Lantern*, the *Soul* is the *Light*. If the *Body* be the *Triumphant Chariot* of the Peaceable *Solomon*, the *Soul* is the *Queen* which sitteth thereon to Guide and Govern it. If the *Body* be as the *green*
Moss

Moss of some Sea-neighbouring Rock, the Soul is the *Diamond*, which within hideth its Lustre. It is the *Well-beloved* of God, which is fallen from his Mouth into this *Mortal Prison*; It is that which is advantageously mark'd with his Stamp and Image. It is that which beareth the Rays and exterior Lineaments of his Great Majesty, &c. Here we see abundance of fine Comparisons to Illustrate what the Soul of Man is, but because *Similes* are seldom Arguments, but generally only the *Tinsel and Varnish of Reason*, he tells you pag. 12. That Faith teaches us that it is a Substance, and not a Substance of Elements, nor Substance of God, but a Substance created of nothing by the Word of God, Reasonable, Intellectual, Spiritual; always active, always lively, so capable, that nothing but God can replenish it; and this Plato told you long before, almost in the same Words and Expressions. But here (says he a little after) I only speak of this Part of the Soul which we call Spirit. It is undoubtedly true, That all Men have one Soul of the same kind, but very different in their Functions and Qualities. In some, this their Soul sleepeth perpetually in Flesh and Fat, and abideth as a Sword beset and garnished with Diamonds, always sheathed in a Scabbard of Straw and Mortar without a stroke striking; all we can do is to find some sparkling glimmers of common Sense and Reason therein. In others, this Soul glittereth and twinkleth from its

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its tender Years, afterwards it penetrateth the Clouds, and diveth into the bottomless Abysses, with great Promptness, Fervour and Vivacity. and it is call'd the *Spirit*, which ordinarily we behold in *Great and Noble Men*, excellently well thereunto disposed; For they are for *the most part Docible, Intelligent, Capable*, from whence I draw a great Motive they have seriously to dispose themselves to Virtue, &c.

Here I cannot forbear making some Remarks on this Learned Gentleman's similitudinary Descriptions of the Soul, as

1. It is compared in the first Paragraph to a *Pearl and a Diamond* that hideth its Lustre, yet in the following Paragraph, *the Soul is beset and garnish'd with Diamonds*, meaning, I suppose, the Body with its Perfections, so that in the same Chapter there is a *Diamond-Soul and a Diamond-Body*, not to mention the Lightness of other Similitudes.

2dly. The Soul is brought into a *Mortal Prison*, yet at the same time it beareth the Rays, and Excellency, and Exterior Lineaments of the Majesty of the Great God of Heaven. How such a Noble Being can be *imprison'd in Matter*, whom, as I have frequently observ'd, it can penetrate as it please, being conceived to be a Spirit, I must profess, is somewhat above my Comprehension.

3dly. *Faith teaches us that it is a Substance created of nothing by the Word of God, &c.*

I have read the whole Scripture over, to search the Nature of this Soul, but do not find the least Ground for my Faith in them to believe it to be so; Could any Man shew me upon what Grounds I should, nay must, from Scripture believe it, I would readily give my Assent and Consent, but till then I look upon this Saying only to be a Bold Assertion, and built on no Foundation at all.

4thly. This Soul he calls *Spirit*, which is in Great Men and Noble Men; I do suppose other Persons may be endow'd with a Soul or Spirit as much as Great and Noble Men, for I cannot apprehend why such have or claim to have Propriety to a Soul above the rest of the inferiour rank of Mankind; Besides this Soul for Distinction sake he calls a *Spirit*, whereby he plainly intimates Man to have another Soul, distinct from that (perhaps meaning the *Sensitive Soul*,) but if so, undoubtedly poor Men have that Soul as well as Rich, Great and Noble Men. So that if upon the whole, any Man can really and truly explain to me what this worthy Author would be at in his various Explications, and Rhetorical Florrishes about the Soul of Man, any more than to tell us that he has found out something in Man of great Value, Esteem and Perfection, which he must commend, admire and discant on, because some of his Forefathers did so before him; then I shall quietly submit, but before some body can tell me what

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what really he means, I presume I have just Grounds to make these Remarks on his pompous Commendation of a latent Soul in Man.

But why should I call it *latent Soul*? seeing *Part 3. pag. 429.* He by the Story of *Senecius* tells us, how these Souls not only exist separately from the Body, and are cast into Purgatory, but upon extraordinary Occasions also return from thence again; Which Story amongst ten Thousand that occur in Popish Authors, to shew the superstitious Foundation of this their Opinion I will here transcribe ----- After his Preface of Questions, idle enough, as *Why doth the forked Branches of a Nut-tree turn towards Gold and Silver Mines? Why do Bees often die in the Hives after the Death of the Master-Bee, unless they be elsewhere transported?* (Perhaps he thinks there is a Purgatory for these also.) *Why doth a dead Body cast forth Blood in the presence of the Murtherer? Why doth the Fountain Blomoza wax red when our Country [France] is menaced with War? Why have so many Noble Families certain Signs, which never fail to happen when some one of the Family is to die, if the Commerce of the Living with the Dead be not at all? &c.* I say after this heap of vain Interrogations, *Peter of Clugny*, surnamed the *Venerable*, (says he) telleth us that in a Village of Spain, named the *Starr*, there was a Man of Quality called *Peter of Engelbert*, much esteemed in the World for his

his Excellent Parts, and abundance of Riches.

This *Peter of Engelbert* (to make my Story short) enters into the *Order of Clugny*, then an Holy Order of Monks and Fryars erected in *France*, and very great, and often told the Holy Fryars of a Vision he had formerly seen in this manner, the General of that Order requiring punctually to relate the Particulars thereof to himself and some others.

In the time that *Alphonfus* the Younger (which I take to be *An. Dom. 1156.* or there about) *King of Spain*, Heir of *Alphonfus the Great*, warred in *Castile* against certain Factions disunited from his Obedience, he made an Edict, *That every Family in his Kingdom should be bound to furnish him with a Soldier*; which was the cause that in Obedience to the King's Command, I sent (says *Peter of Engelbert*) into his Army one of my Household Servants named *Sancius*. The Wars being ended, and Troops discharged, he return'd to my House, where having sometime sojourned, he was seized by a Sickness, which in few days took him away into the other World. We perform'd the Obsequies usually observ'd towards the Dead, and four Months were already past, we bearing nothing at all of the State of his Soul; When behold on a Winters Night, being in my Bed, thoroughly awake, I perceived a Man, who stirring up the Ashes of my Hearth, opened the
burning

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burning Coals, which made him the more easie to be seen. Altho' I found my self much terrified with the sight of *this Ghost*, God gave me Courage to ask him, *who he was, and for what purpose he came thither to lay my Hearth abroad*, But he in a very low voice [as Spirits used to do] answer'd, *Master, fear nothing, I am your poor Servant Sancius; I go into Castile in the Company of many Soldiers, to expiate my Sins in the same place where I committed them.*

I stoutly replied, *If the Commandment of God call you thither, why come you thither?* Sir, said he, take it not amiss [here the Spirit was mannerly] for it is not without the Divine Permission. I am in a State not desperate, and wherein I may be help'd by you, if you bear any good Will towards me. Hereupon I required what his Necessity was, and what Succour he expected from me. *You know, Master, said he, that a little before my Death, you sent me to a place where Men are not ordinarily sanctified: Liberty, ill Example and Temerity, all conspire against the Soul of a poor Soldier, who hath no Government, I committed many Outrages during the late War, robbing and pillaging even to the Goods of the Church, [here is the bottom of the Story in Monkish Times of Miraculous Ignorance] for which I am grievously tormented. But good Master, if you loved me alive, do not forget me [he should have said, my Soul] after death, I ask no part of your great Riches [for if he had, they would little*
Y avail'd

avail'd a Spirit, I suppose] but only your Prayers, and some Alms for my sake. My Mistress oweth me eight Franks upon a Reckoning between her and me, [good Husbandry ! to have even Reckonings after he was dead,] Let her bestow it not for my Body, but the Comfort of my Soul, which expecteth it for your Charities.

I know not how, I found my self (says Engelbert) by these Speeches embolden'd, but I had more desire to entertain it, than fear of the Apparition. [tho' the Apparition seems rather to be afraid of his Master, seeing he pray'd him just before, not to take it amiss.] I demanded whether he could tell me News of one of my Countrymen, named *Peter Dejaca*, who died a while since ; to which he made answer, That I need not trouble my self with it, for he was in the number of the Blessed, [here he had good Correspondence in Heaven, tho himself in Purgatory,] since the great Alms he gave in the last Famine, had purchased Heaven for him. From thence I fell into another Question, and was curious to know what had happened to a certain Judge, who lately departed into the other Life. To which he reply'd, Sir, speak not of that miserable Man, for Hell possesseth him, [Here his Correspondence was good in Hell, 'till also] thorough the Corruption of Justice, which he by Damnable Practice exercis'd, having Honour and Soul saleable to the prejudice of his Conscience.

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But now my Curiosity carried me higher (says *Engelbert*) to enquire what became of *King Alphonsus the Great*; at which time I heard another Voice, that came from a Window behind me, saying very distinctly, *It is not of Sancius* you must demand that, [tho' before he knew the Affairs of Heaven, Hell and Purgatory,] *Because he as yet can say nothing of the State of that Prince, but I have more experience thereof than he*; I deceasing five Years ago, and being in an Accident which gave me some Light of it, [so that Spirits have not all equal Knowledge we see, tho' one would think *Sancius* pretty knowing too.] I was much surpriz'd (says *Engelbert*) unexpectedly hearing this other Voice, and turning, saw by the help of the Moon's Brightness [not by the raking of the Fire, as he did the other Spirit] which reflected into my Chamber, a Man leaning on my Window, whom I entreated to tell me where *King Alphonsus* was. Whereto he reply'd, he well knew that passing out of this Life, he had been much tormented, and that the Prayers of good Religious Men much helped him, [or else this Story was not worth telling.] But he could not at this present say in what State he was. Having spoken thus much, he turned towards *Sancius*, sitting near the Fire, and said, *Let us go, it is time to depart*. At which, *Sancius* making no other answer, speedily rose up, and redoubled his Complaints with a lamen-

table Voice, saying, *I entreat you once again remember me, and that my^e Mistress perform the Request I made you.*

The next day *Engelbert* understood from his Wife, [relating to the Franks due, I suppose, else it would have been very impertinent to have asked his Wife, what the Apparition talked of to himself,] what the Spirit told him, and with all Observation disposed himself speedily, and Charitably to satisfy all was requir'd.

This Heathenism brought in Superstition, and Superstition is now become necessary to be supported and continu'd, by reason of the great and many Advantages accruing to the See of *Rome* by it.

3dly. *Of Prayers for the Dead.* ----- The Opinion or rather Faith of the Papist is, That it is an Holy and Charitable Custom, to offer Prayers and Oblations to God for the Souls of the Faithful deceas'd. This Doctour I know but one Text, and that not Canonical, that seems directly to assert in the whole Bible. That is *2 Maccab. cap. 12. v. 44.* where *Judas* esteems it a good and pious Thing to make Reconciliation for the Dead, and there is not the least Umbrage to ground an Argument on from any Text else, but rather the contrary. For according to the True Belief in Christianity, we are all Spinners, all die in Sin, and need Pardon through the Merits of our Saviour. Now that a Sinner here in this World should have Confidence to solicit God Almighty's Par-

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don for the Guilt of another, in *such a State wherein* (as they themselves say) *He cannot merit pardon by his own Works,* implies, That this Sinner has not only Merit enough to obtain his own, but a Pardon also for the Dead, which is a very presumptuous Doctrine, if it were really true, that a Reconciliation for the Dead might be made by the Living. For there is a great deal of difference between *one Man's praying for another, when living, and for the Redemption of his Soul* (as they call it) *when dead.* Because we are taught and believe upon the Authority of Divine Revelation, that God will hear the Prayers of the *Righteous* (being in a strict Sense, no other than a *less Sinner* than his Brother, none being perfect) very oft for the Wicked, and send his Grace to them, to incline them to Virtue, and discourage them from Vice; that they may *work out their own Salvation* with fear and trembling, which a departed Soul cannot do; therefore the Use and End of such Prayers is frivolous and vain, because grounded on that Presumption, that they are able to prevail with God for the Redemption of their own, and others Souls too. But having prov'd *Soul and Life not to be distinct*, and that the self Subsistence after Death is all imaginary, *such Prayers must be vain, because offered to a thing that has no real Being*; so that it must be a continued Juggle and Device, founded also on Heathenism, as the former Practice in the

Church of *Rome* was. The manner of offering to the Dead by the antient Heathens, was by pouring out a certain Liquor made of Hony, Milk, and Wine round the Grave, and at the head of it, &c. and as they offer'd, they used certain Speeches to the Party deceas'd, together with the *Prayers to the Gods and the Ghosts of the dead to be propitions to them*, vid *Archæol*, cap. 31. Hence the Romans stiled the Burning of the dead Bodies *Rogus*, *quod tunc temporis rogari solerent manes*, because at that time the Living us'd to *intreat* the Infernal Gods, in the behalf of the deceas'd, and least they should not be mitigated by the Intreaties of the Living, they allow'd certain *Fencers* to fight at the Funeral Pile, call'd *Bustum* and *Bustuarii*, till one of them were killed, whose Blood serv'd as a Sacrifice or Atonement to the Infernal Gods, to mitigate their Anger against the Soul of the deceased. Thus the Original also of his Doctrine seems to be grounded on Heathenism, tho' now thought useful for the same Reasons as Purgatory is.

4thly. *Invocation of Saints* has the same weak Foundation as the former, The Papists Tenet is, *That the Blessed Angels and Saints in Heaven, can, and do know our Actions and Affections, at least, as far as appertains to their State, and that it is a good and profitable Doctrine to worship them as God's Eminent Creatures, with an inferiour Worship proportion'd to their Excellency, also to*
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Invoke and Pray to them, as to subordinate Mediators of Intercession to God for us. The Usefulness of *Invocation of Saints* has as good Ground for its truth, as *Prayers for the dead, and both alike*; For if they that die, and die in the Lord, as Saints must be suppos'd to do, and rest from their Labours in the Grave until the Resurrection, when (and not before) with their Eyes they will see God, when he shall stand at the *latter Day* upon the Earth, tho' *after they awake* (as the *Heb. Text* has it) and this Body be destroy'd, yet out of *their Flesh*, will they see God, *Job 19. v. 25, 26, 27.* and be satisfied when *they awake*, with his Likeness. *Pf. 17. v. 15.* I say, if they remain in a State of Darkness till God shall give them Light, as I think it admits of no doubt, what can it be but *Vanity to offer Prayers* unto those Creatures, who are not yet in Being. As for the Irreligion of this Doctrine of *Invocation of Saints*, I leave it to the Reform'd Writers to consult, but in my Notion, I am sure that must be an Excess of Folly to do it to Non-existent Beings; besides, the derogation to the Great and only sufficient Mediator Jesus Christ. For properly speaking *Divine Worship* is due only to God, and a *proportionable Worship due to Creatures according to their Excellency is an Incongruity in terminis*; for it is no more than that we may pay a *Respect* to their Memories, if we please, which is far from Adoration, and may follow the Steps

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of their virtuous Lives and Examples when they liv'd in the World, and pay a Reverence upon the Account of their Piety to the Memories of them. Thus we do to the Living, and may lawfully do too, as to Princes and venerable Pious Men, whom we may, and ought to revere, but not to worship. We are, and can be assured but of very few Persons actually Saints in Heaven, as *Elias, Enoch, Moses*, and such as are mention'd in Scripture, of whose Souls we never read one word, but that they, their Persons were wholly translated to Heaven, yet we do not find the *Jews* a People superstitious enough, and prone to Idolatry towards every thing almost, ever paid them Adoration or Worship. But if we consider the vast multitudes of *Saints Canoniz'd in the Church of Rome*, to whom some one, or other pays Adoration, because the *Holy Father* has sainted them very oft, not out of any just and true Merit, but in respect of their great Zeal, tho' by *Violence, Rapine or Oppression*, to propagate the *Catholick Faith*; a Man must needs stand amaz'd to think how it is possible amongst so many *Men of good Sense and Learning too* (as some of them are) such a Doctrine should obtain, and be swallow'd down. If this my Doctrine of *Human Soul* can obtain Belief amongst the Wisest sort of them, they must own it a *Demonstrative Conviction* of their Error, and if some do, tho' but few, I will not repent of my Pains that I have endeavour'd to convert a Sinner from
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the Error of his Ways, by showing *Demonstratively* how the *Heathen Religion* has been the Principal Grounds upon which the Church of *Rome* have built their whole Frame of Doctrine (esteem'd corrupt by the Reformed) and that there can be no other positive Reason to continue the Practice, and Belief of the aforesaid Doctrines in the said Church, than *pure Interest and downright Secular Advantage*.

5tly, The Opinion of some of the Reformed Churches are, That tho' there be no such Place as Purgatory, described by the Roman Catholicks, yet there may be and is a Place wherein the Souls of the Just and Wicked enjoy an imperfect state of Blijs, or initial Happiness, or Torment, until the Day of Judgment, at which time both shall be more fully Completed. This Opinion differs far from that of a *Popish Purgatory*, because they allow a Satisfaction, or Expiation may be made by the Living for the Souls of the Dead, when as the latter only confesses an imperfect State of Blijs or Torment until the Day of Judgment, without any Redemption by means of Prayers, or Expiation for the Soul that Sinned. This Opinion seems to be more Consonant to the Principles of the Christian Religion, than that of the *Roman Catholicks*, yet neither of them can be allow'd of by me, because grounded, as I apprehend, on a wrong Foundation, viz. *The separate Existence of an Immaterial Substance in Man*; which, I presume, no Man rationally ought

ought to admit. Besides, to what End and Use is such a *Third Place* Constituted? If a Man is truly Righteous and Good, he is, according to the Notion of our *Psychomuthists*, immediately after Death Rewarded with Heavenly Joys; if Wicked, with Eternal Punishments; Now if the Seat of Heavenly Joys, be not Heaven itself, and that of Eternal Punishments, be not Hell, we must unquestionably feign a *Third Place* also of Torments, as we did of Joy, so what will this differ from a *Purgatory*?

The Place for Happiness they have found out, but not that for the Torment of the Wicked, and this, they are pleas'd to call *Paradise*; where they say the Soul of the Thief on the Cross was with our Saviour. *Luke 23. v. 3.* And that of *Lazarus* also, when he had been Dead four Days. *John chap. 11 v. 39.* Called likewise *Abraham's Bosom*. *Luke 16.* And by *St. Paul*, the *Third Heaven*. *2 Cor. 12. v. 4.* Now whatever this Place was, we do find that it was a Place or State of perfect Happiness, not initial of the Soul, as some are pleas'd to term it: For where our Saviour was after Death, sure must be a perfect and compleat State of Happiness, so that if the Thief were with him, certainly he must also be in the same State too, I say; the Thief himself, not his Soul, and the Text also denotes the same of poor *Lazarus*, who was in *Abraham's Bosom*, and undoubtedly *Abraham* was in perfect

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perfect Bliss; and St. Paul mentions it to be such a Place, that it seems to be nothing possibly but Heaven it self, *For there were such glorious Things, as Eye had not seen, nor Ear heard, nor had it enter'd into the Heart of man to conceive; there he heard Things unspeakable*, so that this can be nothing less than Heaven it self into which he was wrapt. As to the Case of raising the *other Lazarus* from the Dead, I do not see it proves any thing more than that our Saviour, as he was God, as well as Man, to Testify his *Divine Mission*, Restored Life to dead, corrupt Matter, not revoked his Soul to come and unite to it, for that no where appears. This I humbly conceive, is the most natural Construction of the Texts, and does not in the least favour of Irreligion or Atheism, therefore those of the Reform'd Religion may have just Reason to lay aside this Opinion of a *Third Place* for the *Reception of the Souls of the Deceased*, lest they run into the vain Error of *Purgatory*: For when a Person is actually Dead, nay, has lain so long in the Grave that he stinketh, as the Text says, it is as much an Argument, in my Opinion, of an Almighty Power to raise that dead, corrupt Lump into a living Creature, nay, I may say, a Demonstration of a far greater Power than to recall a *living immortal Soul* from an *imaginary Some-where*, to unite it self to a stinking, corrupt Body.

6thly,

6thly, The sixth Opinion I shall mention, is this; *That the Souls of Men Dying, pass immediately into Heaven or Hell.* This Doctrine of the Reformed Writers, is grounded upon the supposition of a Distinct Being, or Spiritual Substance in Man, which leaves the Body as soon as Dead, and flies to a *fix'd No-where* for Residence, but goes immediately either to Heaven or Hell; Enjoys Salvation or Damnation.

This Opinion, as I mentioned before, seems wholly to make void and useless the Day of a General Judgment; for if they, or their Souls (from whom is all perception of Pain and Pleasure) go immediately to Heaven, what need the lump of a Body, that in it self is insensible, be united to it again, and what need the General Day of Judgment to pass Sentence on the Bodies, which is, say they, irrecoverably pass'd by God Almighty already on the Souls? *Vid. Page 106.* Now my Opinion is, and I presume, firmly grounded on Scripture too, *That Man in the ordinary Course of Providence, goes neither to Heaven or Hell immediately after Death, but must wait until the last Trump Summons him out of the Grave, to give an Account of the Deeds he has done in the Flesh, whether Good or Evil, and then receive his Recompense accordingly.* The Truth of this Opinion in part, I think, I have already prov'd beyond Controversy, by proving what is *Life, or Soul* properly speaking, and that there

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there is no difference between them, and that when the Body dies, what we call Soul, will cease to Be, or to Operate in our Carcases. And because I have here mentioned the words, *according to the ordinary Course of Providence*, I think, I have Scripture on my side to make some Exceptions to the general Rule propounded, viz. *That where Just Men in a more eminent Degree and peculiar Manner Enjoy'd the Favour of God Almighty in this World, there has been an immediate Conveyance of them to Heaven, either by Translation, or by Quickning them before a General Resurrection, as a Mark of God's peculiar Favour, or some special Signal to demonstrate his Omnipotent Power upon some particular Occasion more than ordinary.* Thus Enoch, and Elijah were Translated to Heaven; thus Moses (I doubt not) was immediately received into Heaven raised from the Dead, and carried thither. For he Died and was Buried in a Vally of the Land of Moab, and no Man knows of his Sepulcher to this Day. *Dent. 24. 6.* yet appeared to our Saviour on Mount Thabor. Thus is God said to be the God of Abraham, the God of Isaac, and the God of Jacob, a God of the Living [*Persons, not Souls*] and not of the Dead. *Matt. 22. v. 32.* So that they were undoubtedly Alive in Heaven; nay, our Saviour seems to intimate as much to his Apostles, his Select Servants, that they should immediately after Death be Convey'd to their Master. *John 17. v. 24.*
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Father I will that *They also whom thou hast given me, be with me, where I am, that they may behold my Glory, which thou hast given me.* And upon this Account St. Paul also desires to die, and be with Christ, *Philipp. cap. 1. v. 21, 22, 23.* tho' to abide in the Flesh was more needful at that Time, tho' perhaps, he knew as soon as he was absent from the Body, he should be present with the Lord. *2 Cor. 5. v. 8, 9,* But these *special Favours* of God Almighty in the common Course of Providence cannot reasonably be expected, nor I doubt do Christians so live now, as to deserve them. Thus again a special Signal of his Almighty Power, *many Saints arose with our Saviour at his Resurrection, and went into the Holy City, Mat. 29. 52. and were seen of many,* was shewn, and I have reason to believe, were translated from their Graves to Heaven. But these Instances give us no Proof, that it shall be so in the *common Course of Mankind*, yet they may be made use of as Examples to excite us to a strict Piety, and entire godly Life, that we also may become the *Favourites of Heaven*, and be exalted to Glory and eternal Happiness before the Day of Judgment, if by the Conversation of our Lives we may deserve so to be, immediately after Death. But indeed, I do not find by the whole current of the Scripture, but that we shall all appear before the Judgment-Seat of Christ at the End of the World, and not before, and then receive

ceive the Just Recompence of our Works. For as to the Time we shall lie in the Grave, it is nothing, tho' it seem a long Time to the Living until the Resurrection come, yet it is none to the Dead. For *Adam's* Death at the Resurrection in the End of the World, will be but as the twinkling of an Eye to the Living. Yea the twinkling of an Eye to the Living is more Time than a Thousand, or Ten thousand Years to the Dead. For *Being* only commensurates with Time or length of Days, and *not-to-Be* cannot possibly be capable thereof; but this I have hinted already.

All I can add more in this place, is to obviate two Objections that may be made, 1. *That it is a Degradation to God Almighty, to let Man sleep so long in the Grave, and not either reward, or punish him immediately.* 2. *If those Favourites of Heaven were, as I allow, receiv'd immediately into Heaven, Why may not all righteous and good Men hope for, and receive that Blessing immediately as well as they, seeing God Almighty is no respecter of Persons?*

Ans. As for Man's sleeping in the Grave being a Degradation to God Almighty, I do not by any means see how it can reflect on Him, but rather be a great Argument for the *Parity of his Justice* in punishing all Sinners alike, which would not otherwise be, as I have before observ'd; For suppose *Cain*, for Example, to be in perpetual Punishment ten thousand Years before

before the last Man that shall suffer Damnation, How will it consist with the Justice of God Almighty to punish him ten thousand Years longer, than the last Sinner. For to say *they Both suffer eternal Torments, and therefore equal, because in Eternity there is no degrees*, is a gross Mistake; for there is but *one Being properly Eternal*, which has neither Beginning or Ending, and that is God, All other Beings have a beginning of Duration, and are only eternal *a parte post*, as the *Logicians* say, therefore the duration of Torment in Hell may be longer to one Man than another, which seems not to consist with Infinite Justice. Besides, since the Fall of *Adam*, in whom we have all sinned, I think it a good Argument of *God's Great Mercy*, that he is pleas'd notwithstanding the many actual Sins we daily commit to encrease the Guilt of *Original Sin*, to respite the Sinner some time in the Grave, and let him rather *not-be, than be in Misery*, because the Sinner that is to suffer to all eternity, as he has no Encouragement to live wickedly all his Life-time, because he shall remain *insensible* in the Graue, so will he suffer long enough, tho' his Eternity of Torments begin ten thousand years hence. For what is ten thousand Years to Eternity? Now as God is pleas'd to respite the *Punishment of the Sinner*, so may he *the Reward of the Righteous*; Because eternal Life is the Gift of God, and *what he pleases to give, He may surely give when*

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when he pleases; and seeing he has pre-fix'd a Day in which He will judge the World; I cannot see, why an *immediate Reward* of Righteousness can necessarily be expected; if we were to measure Time according to the Conceptions of the Living; but seeing there is *no such Thing as Time to the Dead*, no more than to a Stock or Stone, The Reward and Punishment also will become *immediate and present*, and they will awake from the Grave, as out of a Sleep, without a reflex Consideration how long they have lien there.

As to the second Objection, if *these Favourites of Heaven* are receiv'd immediately into Bliss, why may not all Righteous Men now expect the same Blessing?

Answ. I do not doubt but that all Righteous Men are the Favourites of Heaven, and in some measure, God's peculiar Care, but as there are degrees of Glory in Heaven, so undoubtedly God shows his Favours in a more peculiar manner to some Men, rather than to others; and shall the Clay say to the Potter why has thou form'd me so? All Matters of Favour are not grounded on Desert, but generally the Will of the Donour, as we see in the Parable of the Workers in the Vineyard, when they murmured, saying, *these last have wrought but one hour, and thou hast made them equal unto us, which have born the Burden, and*
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the beat of the Day. Mat. 20. 12. That our Saviour answer'd one of them, *Friend, I do thee no wrong, didst not thou agree with me for a Penny.* v. 13. Thus God Almighty covenanted with Mankind to give them everlasting Life, if they obey his Will and Commandments, and if He gives it them at the last Hour, to Reward their Righteousness, He does them no Wrong, nor breaks his Covenant; But if he is pleas'd to bestow an easier Blessing on those he condescends to call *His Friends*, as *Exod. 33. ver. 11.* God spake to Moses as a Man to *His Friend*; and *Chron. cap. 20. v. 7.* Thou gavest the Land to the Seed of *Abraham, Thy Friend*, so *James 2. v. 23.* And our Saviour calls his Disciples *Friends.* *Job. 15. v. 15.* Why should the *Righteous* complain? They will unquestionably have a Reward for their Righteousness, and if it be perfect, and entire without the least Taint of Sin, perhaps God may exalt them to early Glory, as it's probable he did his peculiar Servants and Friends. I say, perhaps God may, for to say *He positively will*, I have no warrant from Scripture to justify me in such an Assertion, only if such an Hope be, it may encourage every good Christian to live in entire Sanctity, and Holiness of Life to the utmost degree of Perfection he is able to attain to, in order to deserve to be us'd as a *Favourite of Heaven.*

But

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But 7thly. The Opinion of Ghosts, or Persons walking after they are dead, explain'd by the Learned, by assuming and cloathing themselves with Aerial Vehicles, has been commonly received, and believed too by most of the Reformed Writers. Hence the vulgar has apprehended divers Houses to be haunted, and the Shapes of dead Persons to appear, make strange Discoveries sometimes, and a Man had as good run his Head against a Wall, as endeavour to convince them to the contrary, or tell them that most of these Spectrums come from a confused Brain, or disturb'd Imagination of their own, by which, as Horace says,

— Velut agri somnia vana
Finguntur Species —

For to argue the Reason of such a Case, if ever it did happen in this World, as I much doubt, I do positively aver that it is Miraculous, as well as done by a supernatural Power. Now if it be Miraculous, as the Divines usually state the End of Miracles, they must be sent to Confirm our Faith and Belief in God, which amongst us Christians, now a-days, I hope, is not requir'd, and I heartily wish the Practice of our Lives were Conformable to our Belief and Faith. If it be done by a supernatural Agent or Power, I must have better Reasons than, yet I have met with, that it is done by the Hand of God,

altho' I will not deny (as I said before.) but that there may possibly happen some special and extraordinary Cases, tho' the vulgar esteem them as common and as frequent as Graves in a Church-yard. For if God raises such an one, he raises either his Soul, and makes it act without the Organs of the Body, which must be a very great Miracle, or else he raises Body and Soul too, which must be as great, or greater. Thus God must be continually at the expence of a Miracle, to find out some latent hidden Contrivance of the Wicked; nay, make a kind of *New Resurrection* very oft, to discover a thing of very little Weight or Moment, which I think very absurd for any Rational Man to suppose God does, or would do; especially seeing his Omniscience is such, that he can without the Expence of a Miracle by very little and inconsiderable means, worked on by second Causes, find out and discover the greatest and most villanous Intrigues, and baffle them too, if he pleases; as every one that has liv'd any time in the World, has plainly seen and known. As to the other supernatural Power or Agent, the Devil or his Angels, I do positively assert, that it is not in his Power to raise either the Soul or Body of Man from the dead; for indeed, to grant him this Power, would be giving him that Omnipotence which is due to God alone, viz. as to create a Living Creature, and breathe

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breathe into him the Breath of Life, and raise Men from the Dead, which can be no less than Atheism and Blasphemy. Therefore there is but one Shift left to explain this by, viz. That the Devil being the Prince of the Air, doth assume aerial Vehicles, and form them into the Shape or Representation of some dead Person, and so appears as a Spectrum, to haunt and terrifie the Wicked, till they do Justice to some injur'd Person living (as is usually said to be the reason of their Appearance) or to Reveal some latent hidden Villany, and discover it to the World in order to the Punishment of the Offender. That such a thing as this possibly may be, I likewise possibly may own; but it seems to me too good an Errand either way for the Devil to be employ'd in, because the end of it is to perform Justice, by bringing the Wicked to condign Punishment, which is the Task or Charge usually assign'd to good Angels, and not the Devil. Therefore this Reason also for Apparitions does not satisfie, nay, altho' the Devil assume or form an Aerial Vehicle into the Shape of a Man. For what is this? It's neither the Soul or Body of the Person it represents (for as I said, that is beyond the Power of the Devil to raise either) but a meer Shape of Air, a downright Illusion; so that a Man of any tolerable Sense will not say such a dead Man, or dead Person appear'd to him (for it was

really neither) *but a Vehicle of Air so and so form'd by Satan illuded him.* What Grounds then is there to say dead Men walk, or their Ghosts have appeared; let any wise Man judge. Thus far I think, indeed, the Opinion may be allow'd, *that Satan may make Illusions,* and form Shapes of things, but cannot give Life and Sense, altho' he may Motion, and by such *Spectrums* affright, terrifie, and delude Mankind; it being his *Business to delude,* and one of his principle Attributes *Deceit;* but I am verily of Opinion, that not one case in ten thousand happen to be the Illusion of Satan, but a Fancy of their own Imagination that imposes upon their Eyes, or a Contrivance or confederate Trick of some crafty Knaves that imposes by unusual Noises on the Ears, and apprehension of such Spectator or Auditor: *For Man lieth down, (Job cap. v3. v. 7 & 8. and riseth not till the Heavens be no more; They shall not awake, nor be raised out of their Sleep.*

Nor will it be amiss to recite the Opinion of *Dr. Smyth,* an Eminent Preacher in the Time of King *James the First,* in his Sermon call'd the *Pilgrim's Wish;* who after he has sufficiently expos'd the Doctrine of *Purgatory,* saying, it is like painted Sepulchres, which are framed more for the Living than for the Dead; And that the Locusts of *Rome* live by *Dirges,*

Trentals.

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Trentals, and Masses for the Dead, as being the gainfullest Lye in all Popery, &c. He proceeds to state an old Question, that deludes simple People (as he expresse himself) *Whether the Souls of Men departed, walk after death, and appear to Men, exhorting them to this or that?* As Gregory, or some Counterfeit reporteth in his Dialogues, but he can in no wise give any Assent to it. For (says he) the Apostles before their full Growth might seem to be incumbred with this Error; because when they saw Christ walking upon the Water, they cry'd out, *It is a Spirit*, meaning thereby a *Spectrum*, or Ghost. *Mat. 14. v. 26.* And when Peter knock'd at the Door in the Night, they said to *Rhodes*, a Damsel, it is *his* Angel. *Act. 13. 25.* which Error was drawn from the Illusion of *Satan*, and vulgar Opinion received from *Pythagoras* [who as I have proved in the Hystory of the Soul, was reputed to be one of the Chiefest, if not the first Founder of that Notion of Human Soul] who taught, that the Souls of Men departed, did return into the Bodies of other Men after Death, either for Correction or Reward. This deluded *Herod*, when he heard of Christ, and made him suppose that *John the Baptist*, *Elias*, *Jeremias*, or one of the Prophets was risen from the Dead. *Matt. 16. 14.* Now, besides this Devout Author's giving us an Account of the true fundamental Origine of that

Error, he enforces his Arguments by the Authority of the Holy Scriptures, as well as Reason; saying, *That the Souls of the Righteous are in the Hands of God*, Wisd. 5. v. 4. which indeed may pass for an Argument against those who conceive the Soul to be a *Spiritual Substance*, united to, and separable from the Body; but I look upon it to be a very weak Inference, altho' it were Authentick Scripture; For that Text signifies no more, than that *the Care and Protection of the Lives of his Saints, are in the Hand or Power of God*, as it is explain'd; Deut. 33. v. 3. Yea, God loveth the People, all his *Saints* are in thy Hand, and Ps. 97. v. 10. Ye that love the Lord hate Evil; He preserveth the *Souls of the Saints*, meaning their Lives, because he adds, *He delivereth them out of the Hand of the Wicked*, who would otherwise destroy *their Lives*, which required God's Protection; but if it were meant their *Spiritual Substances* call'd Souls, they were able to protect themselves, as being Immaterial Beings, and consequently not liable to be destroy'd by the Power of the Wicked, as it is Psal. 103. 4. as it is in *Baruch*, cap. 2. v. 17, Open thine Eyes and behold, for the Dead that are in their Graves, whose *Souls* (in the Greek call'd *Spirit* or *Life*, as 'tis noted in the Margin) are taken from them, will give unto thee neither praise or thanksgiving. Psal. 114. v. 17. So that by the aforementioned Text must

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must be meant the Lives, or *living Persons* of his Saints, unto whom he will give eternal Life, and they shall never perish, neither shall any Man be able to pluck them out of mine (says Christ) or my Fathers Hands.

John 10. v. 28, 29. Here, says our Author, the Souls of the Righteous are safe, and cannot be raised from the dead; and the Souls of the Wicked are in the Hands of the Devil, and God will not pluck them from him, for they which are in Hell have a Gulph as a Barrier, and when they are there, cannot come from thence. Luke 16. 26. Therefore the Souls of the deceas'd cannot walk, but the Devil oft doth assume the Shapes of deceas'd Men; as in the Case of Samuel (says this Divine) and illude, and terrifie Mankind. Furthermore; If thou believest that Souls walk, I ask, Is it a Soul that thou seest? That thou can'st not do, for it is a Spirit, and you cannot see a Spirit, nor did ever any Man see his own Soul; Is it a Body? Then the Body walks without a Soul; both which he concludes to be great Difficulties, and neither probable, nay hardly possible. Thus much to shew you how ridiculous some Devout Christians of the former Ages thought this Opinion of Men's walking after they are dead, either in their Souls, or their Bodies; and were I to rely upon Authorities, not Scripture, for my Proofs, I do not question to bring a whole Cloud of Testimonies

Testimonies to confute this absurd, vulgar, and erroneous Tenent.

8thly. Of *Forme in General, and particularly of a Substantial Form in Man.*

The Notion Philosophers have deliver'd to Us of *Form*, seems very uncouth, and unsatisfactory; for if you enquire what is the first Principle of Action in any thing they tell you *it is the Form of it*, and when you farther enquire *what that Form is*, they farther also reply, 'tis *quod dat esse Rei, That which gives the Thing its Being*. Now if a third Enquiry be made what kind of Thing that is that gives another Thing its Being, and how it incurs to the Senses or Understanding, you are still in the same Maze you were before, and are only left to this conclusive Determination, to conceive and believe that every Thing has a *Form*, by which it Acts and has its Being.

Thus they tell you that the Fire Acts by its *Form*, Water likewise, Air and Earth by their *Forms*, nay Men and Brutes by their *Forms* also; never explaining to us what sort of Thing this *Form* is, whence its Original, or what it is made or compos'd of. Hence they have fram'd a difference betwixt *Form* and *Figure*, the former relating *Naturalia*, and the latter to *Artificialia*, whereas in reality there doth not appear to our outward Senses in any Being whatever,

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ever, any more than an *exterior Forme*, or *Figure*, and indeed no real grounds for such Distinction. Therefore the new Philosophers have prudently reckon'd *Aristotle's*, and all the old Philosophers's Notions of *Formes*, to be tot *Asyla Ignorantia*, and think that most, if not all the *Operations* in Nature may better, and more easily be explain'd by Motion and Figure, &c. These build upon *Atomical* Philosophy apprehending Matter to consist of *Hamous*, *Globular*, *Acute*, &c. Particles, and by them accordingly adapted to perform singular *Phænomena's* in Nature, as *Hamous* for Conglutination of Parts, *Globular* for swiftness of Motion, *Acute* for penetration, and so proportionably for any Figure the *Atomes* are compounded of, whereby they may be enabled to perform those Operations they are appointed to do. Thus Fire and Salts may be said to consist of *Acute*, and poynant *Atomes*, as being able to penetrate most Bodies; Air and Water especially, of *Globular* *Atomes*, if the *Microscopical* Philosopher may be believ'd, and Earth may be said to contain *Atomes* of all sort of Sizes and Figures, as being the Subject of divers Agents, or Active Principles to work on: These are pretty Notions, I must confess, and seem in Irrational Agents fully enough to explain their Operations, at least as far as Natural Philosophy is able explain the Things of Nature to us. For if,

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we come to examine nicely into this point, we shall find even this Philosophy defective, so as, that we can hardly imagine from whence such Operations should proceed, as if the God of Nature had design'd even in *Minimis* to keep us in the dark, and limite our finite Understandings, so as that we may with the more Adoration and Reverence admire his Omnipotent Power. For to come to Particulars, of what Figure are those Atomes, that so intimately unite two Plains, v. g. two Polish'd Marbles, plac'd one upon the other, that in a direct Line it's hardly possible with very great force indeed to separate them? Why should not the Fluxion of *Mercury* make the Philosopher determine it to consist of *Globular Atomes*, and yet at the same time its penetrating Power, unconceivably known to all that use it, denote it to consist of *Acute*? Why should *Fire* that is of so swift a Motion not consist likewise of *Globular Atomes*, and yet its powerful Penetration of Bodies argues them *Acute* also? These and very many Inquisitive Queries cannot but stagger the Atomical Philosopher, and make him confess *Globular Acute Atomes*, or else be much at a loss for a Solution. However in all insensible Actions of Nature, this Philosophy far better explains the *Phænomena* thereof, and with more Satisfaction abundantly, than the word *Forme* could do, or its Signification. For to say *such a Thing*

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Thing acts by its Forme, is no more than to say, *It is the Nature of the Thing to do so*; and what Satisfactory Answer this is to an Inquisitive Philosopher, I leave all learned Men to judge. For example: Why doth Fire burn? Why doth Water wet? Why doth Air dry, and sometimes moisten? Or Earth gravitate? He that shall tell me that all these Effects proceed from *the Forme* of these Elements, tells me no more to give me any Satisfaction, than if he had said, *They do so, because they do so*. But he that declares it to proceed from penetrating Acute Atomes, &c. intimates to me some reason of the Possibility of the Thing, because it appears to my Eye, That Acute Things by means of their Figure, are Penetrating, or capable of penetrating Bodies sooner than any Figure else: Upon the same Account we have just reason to explode the Notion of *Forma mixti*, as we had *Elementorum vel Corporum Simplicium*; If you mean by *Forme* in the Union of the Elements the outward Shape, or Figure of the *Mixtum*, whereby it contains in it contrary Elements, this I apprehend; but if to explain it we must recur to an *Imaginary Forme* that cements these contrary Elements in one Mass distinct from the Figure of that Mass in which they are united, I must confess we have as little grounds to believe, as we have to suppose the Element of Fire to have its Mansion
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in the Concave of the Moon, who is said to be Author of all cold Influences. But besides all this, to add to the Absurdity, the old Philosophers have devised a *Race of Substantial Formes*, and these are call'd the *Specifica Formes*, or that *Forme* which ultimately makes a Being of such a Species, so as by any Superior *Forme* it cannot pass into a more perfect Being. For they all allow there may be likewise *Subordinate Formes to the Rational*, yet all likewise *Substantial Formes*. *Prob! Deum atque hominum Fidem*; What a Jargon of Philosophy is this! If they are *Substantial Formes*, they must be Substances, and consequently Man must be made up of three Substances, viz. Rational, Sensitive and Vegetative, besides Matter; so what an *Ens unum per Accidens*, he is, (as Philosophers term it) I leave them to judge who will maintain any Absurdity, that can avouch this Position to be true.

2. If they are Substances, they must be *Entia per se Subsistentia*, as the Definition of Substance is, but it's plain every *Substantial Forme* Philosophers have devised, even by their own Confession (except the Rational Soul) cannot subsist by themselves, but by Matter *Ergo*. Therefore my Reader must pardon me if I imagine this very Notion of a *Substantial Forme*, devised only to support that of a Rational Soul existing independant from the Body, for I must confess 'tis my Opinion, that
when

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when they had conceived such a Notion of the Soul of Man, that it was an *Immaterial Being*, and yet this Soul was *that Form* which gave Man his Being, (as *Forma dat esse Rei*) they could do no less than make it a *Substance* too, because so many Objections they perceived might or would arise by making that Power which gave Man his Being, an Accident as would have render'd it impossible for the Philosopher to have Answer'd; and all this Difficulty arose from conceiving it a *Distinct Being from Matter*; Therefore upon the whole, let the Philosopher and Christian frame to himself such an Idea, or Notion of the Soul of Man, as I have defin'd it, when I call it *Afflatum*, &c. and I doubt not but that his Sentiments will be conformable to the Principles of true Philosophy and Religion.

Lastly, I desire my Reader to understand, that tho' I have in this and other Chapters frequently used the Word *Soul*, as if it were a distinct Substance from the Body, that I use it here as it is taken in the Vulgar Acceptation, and not as my own Sentiments.

C H A P. X.

A Brief History of Human Soul.

HAVING in some of the foregoing Chapters told you, That I conceiv'd the Notion of *Human Soul* as described or defined by Philosophers to be a *Spiritual Substance united to the Body, to be founded on pure Paganism or Heathenism*, I mean, to be an Opinion Invented and Broached by the Heathen Philosophers; because they (having no Knowledge of a General Judgment) could not resolve the Question, *Why the Virtuous should to all appearance die unrewarded in this World, and the Wicked prosper and flourish*, were compell'd to Invent this Notion to satisfy their Auditors, and bring them over to their peculiar Sects, &c. That altho' the Virtuous seem'd to be punish'd in this World, and the Wicked prosper, yet the Souls of each should in the next World have a different Mansion, one a State of Happiness, and the other of Misery; I come now in the next place to show you,
how

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how this Doctrine was derived from those Heathen Philosophers to the Christian Church, and how continued and supported for Self-interest, and Secular Advantages.

This I thought fit to do from the Best and most Authentick Authors of former Times, because I never would have my own Conjectures or Positive Assertions pass for Arguments, no more than I would others. But if it doth appear by undeniable Historians, that the Rise and Progress of that Notion was first broach'd for want of Mens being better Instructed in the Principles of True Religion, and that at this time, (as being the Source of Superstition and Impiety,) made only the Handle to Secular Advantages; It ought to be laid aside; and I presume nobody can justly blame me, for what I have here wrote, seeing it will much tend to the Advancement of True Religion, by *demonstratively* confounding that Popish Fundamental of their Corruptions; besides giving those of the Reform'd Church a better Light to guide themselves by, when they are urg'd with those many incoherent and extravagant Consequences, as they must allow the Notion of a *Spiritual Substance implanted in Man* doth necessarily bring with it.

In the first place therefore, not to trouble my self, or you to recite what has been communicated to the World

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from *Berosus*, who lived about 256 Years before our Saviour, and *Manetho*, two *Ægyptian* Writers, or *Sanchoniathon* the *Phœnician* (whom the Learned Dr. *Stillingfleet* has canvass'd, and sufficiently proved fabulous in his *Origines Sacre*,) who is said in Nine Books to have wrote the antient Theology, and History of the *Phœnicians*, because the former two are not unjustly suppos'd to be so spoiled and perverted by *Amnius of Viterbo*, and the latter look'd on as a spurious Off-spring of some Greek Philosopher, as the Judicious Mr. *Dodwell* observes; I say, for me to pretend from Authors of such mean Credit as these to seek for the true Foot-steps of the *Ægyptian* Theologick Learning, I think as needless as ridiculous. However, certain it is, that long before these Men liv'd, and in very antient Times, one of the first and most Eminent Seats of Learning began, and was settled in *Ægypt*; and the Knowledge of the *Ægyptians* even before *Moses* (who is said to have been in *Ægypt* at the Year of the World 2410) was very famous throughout all the rest of the World; insomuch, that it is recited, *Acts* 7. 22. as a Perfection of *Moses* that he was Skilled or Learned in all the Wisdom of the *Ægyptians*. About this time *Cecrops* the first King of the *Athenians* (so early also did that Kingdom begin,) commanded *Jupiter* to be worshipp'd as a God, and inanimate
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Sacrifices to be offered unto him, tho' *St. Athanasius* says, *Theseus* first Instituted the Worship of *Jupiter* and the other Gods, notwithstanding *Pausonias* asserted the other; whether the one, or the other be in the right, I shall not here endeavour to explain, but only make this Deduction; That about this time, and hardly before (tho' the *Argives* Erected a Kingdom far more antient than the *Athenian*) began Religion to spread over the Face of the Pagan World, and some Gods or other order'd to be worship'd, and in *Ægypt* especially Theological Learning to flourish. But as both these Nations, viz. *Ægypt* and *Athens* were very early famous for their Learning, so were they also both strangely addicted to worship a numerous company of Gods, one rivalling the other, as it were, in the Adoration of a plurality of Godheads.

Now at this time, the *Israelites* had been about 400 Years, or more in Captivity in *Ægypt*, and altho' they might not Converse with the *Ægyptians*, that being an Abomination unto them, as it appears *Gen. 43, 32*. Yet it is very probable, nay, positively asserted by some Authors, That the *Ægyptian Priests*, a prying sort of Men after Learning at that time, did search into the Grounds of the Jewish Worship, and their Theology, tho' they still adhered to their own Idolatry. And if they did so, as it seems

not to admit of any doubt, but that the Priests endeavour'd to pry into all the Mysteries of the Jewish Religion; then I think it cannot with any Pretence or Colour be denied, but that they also perus'd in following times the Writings of *Moses*, where it is observable, That the Word *Soul* is extraordinarily frequently used by him in his Laws he gives the *Jews*, of which the *Ægyptians* might, and unquestionably did conceive a very odd and erroneous Motion, for the *Ægyptians* (says Mr. *Stanley* in the *Life of Pythagoras*) were the first who asserted the *Soul of Man* *Immortal*, and *Body* perishing, citing in Proof thereof *Eusebius*, *Diodorus Siculus*, and *Halicarassus*, tho' other Authors again say *Pherecydes* the Philosopher; others, *Pythagoras* was the first Inventor or Assertor of that Doctrine; Nay so various is the Account in History of the Original of this Doctrine, that even the *Brachmans*, a wild *Indian* Nation, to whom *Pythagoras* is said to travel to learn Knowledge, are fabled (for I cannot call it otherwise) to have instructed *Pythagoras* in all the parts of the *Soul* and Vicissitudes of *Life*, with an Account of the Rewards and Punishments allotted Men after *Death*, &c. also *Thales* the *Milesian*, as he own'd a *Soul*, so to explain it to us, was the first that asserted it to be αὐτεκίνητον a *Self-moving*

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ving Substance and Immortal ; so many are they, all *Heathens*, that claim a Right to have first shewn to the World, that Man had an Immortal Soul in him, and what the Effence of that Soul was.

But whoever he, or they were that first ascrib'd Immortality to the *Soul* of Man, as conceiv'd to be a Spiritual Substance united to his Body, I will not at present controvert, but only make this general Conclusion ; *That he was, and must be an Heathen that first Broached that Doctrine*, and if the *Ægyptians* did it, as it is very probable they first did, they must do it either by misconstruing the Books of *Moses*, and mis-interpreting the meaning of some Texts therein contain'd, or else out of a Bravado to out-balance the Doctrine of *Moses*, as they imagined by promising Blessings and Rewards in another Life to their Disciples, when as the *Jews* apprehended only temporal Blessings to be their Reward in this present Life for their Virtues and Religion ; But whether this, or that were the undoubted Reasons of the *Ægyptians* establishing such a Doctrine of the Soul, I will not presume to determine, yet if we will consult the Pagan History of those antient dark Times, we shall find no more than that every one almost Erected to himself a God, and Worshipped it ; believing that God which he so wor-

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shipped,

shipped, would protect him from Danger, or give him Success in this World according to the degrees of his Zeal and Devotion, that he worshipped him with, or Adoration he paid him. Those Heathens never believing their Gods were able to give them *in their Souls* a future State after Death, but that sometimes for their Virtues, or Beauty perhaps their Persons might be snatch'd up into Heaven, as *Ganymedes*, or made Constellations, as *Perseus* and *Andromeda*, &c. These were the Ideas and Conceptions Men had in those Days before Learning began more universally to flourish and increase; And I verily believe, that if the *Ægyptians* were the first Founders of that Opinion of the Immortality of the Soul, it must be several hundred Years after *Moses*, that it come to be a common received Doctrine, and as I said before, very probable by perusing the Books of *Moses* and the Prophets, where the Word *Soul* very frequently occurs, and mis-interpreting the Meaning thereof, were led into an Error about it; For it is plain and evident, that the Word *Soul* in the *Old Testament* more frequently signifies *Person*, than perhaps any one thing else besides; and to make it from that Sacred Authority a Spiritual Substance united to the Body, must be an incorrigible Error, and fit only for an Heathen

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then to broach in order to pervert or corrupt the True Sense and meaning of those Sacred Oracles. indeed if we make a nice Scrutiny into the Doctrines of the Jewish Religion, we cannot upon any just Grounds from them deduce the Notion of a Spiritual Immortal Substance inhabiting in the Body of Man, because such a Notion doth plainly infer, *That Man, tho' dead, will [in his Soul] immediately live again and become Immortal;* Now the generality of the Jews, nay, I may say universally, were of Opinion, *That Man would die and never live again,* especially the Sadducees, tho' some own'd both Spirits and Angels, *Acts 23. v. 28.* Thus when our Saviour argu'd that God was the God of *Abraham, Isaac and Jacob*; not a God of the ~~Dead~~, but of the Living, they seem'd to be confounded and struck dumb, not thinking that Text related to the Resurrection of the Dead. Therefore if they had little or no Notion that Man might rise from the Dead, and Live again, as it doth evidently appear they did not, I do not see how it was possible they should inform and instruct the *Ægyptian Priests* in such a Doctrine, as the Immortality of the Soul, which necessarily infers a Power to live again; nay, that Man is a living Substance somewhere, tho' dead. Only this I must say, That it is no new thing for one Generation to male-inter-

pret and pervert the Sense of preceding Writers, and this I have very good reason to believe the *Ægyptian* Priests did the Writings of *Moses*.

Having thus far given you the rational Grounds, how the *Ægyptian* Priests became in all probability the first Founders of that Notion of an *Immortal Soul* in Man, (for it is agreed by all Historians, that from thence it took its first Rise) I proceed now in the second place to shew you, who those were that propagated this Doctrine, and upon what Grounds or Ratiocination they deliver'd it to the World, and endeavour'd to establish it, and these principally were the antient Heathen Philosophers; For before their Doctrines became the Publick Vogue in the World, we read little or nothing about the Soul of Man, what it was, wherein did its Nature consist, whether Mortal, or Immortal, or the like; except what before I have recited from the *Ægyptians* and old *Indian Brachmanes*, if such a Story merit Credit. These Philosophers were the Men that made a Bustle in the World, by endeavouring to unravel to us the Nature of *Human Soul*; what Source or Original it came from, what Properties belong'd to it, wherein its Essence did consist, what Existence it had before the Body, what Duration it had after the Body was moulder'd to Corruption.

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ruption, &c. And from them it will appear by their Doctrines, was that Notion of Human Soul, we at this Day retain, deriv'd from Generation to Generation. Of the Principal of these Philosophers and their Doctrines as they occur in the Ingenious Mr. Stanley's Lives of the Philosophers and other Authors, which I have had occasion to make use of, I will give you this short Abridgment, and then make some Remarks or Observations thereupon.

1. The *Chaldaick Philosophy* comes first to be consider'd, and after that the particular Tenents of each Philosopher. This Philosophy in the next rank to *Demon* places Souls, which are by it said to be three-fold,

1. Souls wholly separable from Matter, call'd *Supercelestial Intelligences*.

2dly. Souls inseparable from Matter; call'd *Irrational Souls*, having a Substance, not subsisting by its self, but dependant on Matter and perishing with it.

3dly. Souls of a middle kind, call'd *Rational Souls*, different from the two former; It hath a proper Substance potentially subsisting by it self, *Immaterial, Incorporeal, and consequently Immortal*, having a Self-Generate and Self-Animate Essence, proceeding from two Causes, viz. *The Paternal Mind and Fountainous Soul*, (i. e.) *The Will* of the Father; seated in the cir-

circum-lucid Region of the Moon, from whence it is oft sent down upon the Earth upon several occasions, either by reason of the flapping of its Wings (for so they term the Divination, says my Author, But I believe it ought to be Deviation from its Original) or in Obedience to the Will of the Father.

This Soul, call'd the *Rational*, is always Co-existent with an *Ætherial Body*, as its *Vehiculum*, which is in it self also of the Nature of a Spirit, and adhereth so close, that the Soul never layeth it down. But if the Soul, being sent down from the bright Mansion round the Moon, to serve the Mortal Body, viz. to operate therein for a certain time, to Animate, and Adorn it to her Power, and being enabled according to her several Virtues, do dwell in several Zones of the World (for the *Chaldeans* had Zoned and Unzoned Gods) if she perform her Office well, goes back to the same Bright Place; but if not well, she retires to the worst Mansions according to the things she has done in this Life; but some are carried beyond the World. Suitable to these Notions did they invent several oraculous Sayings about Human Soul; as the Soul of a Man will in a manner clasp God to her self. The Paternal Mind soweth Symbols in the Soul. The Soul being a bright Fire by the Power of the Father, remaining Immortal, is Mistress of Life, &c. But

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But I shall forbear to recite or mention here any more, and pass on to make some Observations upon this Philosophy.

I find by History that the *Chaldeans* are stil'd *Antiquissimum Doctorum Genus*, the most antient learned Nation amongst the Heathens, and even before the *Aegyptians*, which Learning spread it self over *Persia*, and *Arabia*, tho' call'd under one general Title *Chaldaick Philosophy*, and in great Veneration afterwards amongst the *Platonicks*.

2. The *Chaldeans* were noted to be a very Superstitious and Idolatrous Nation, and their Learning was Chiefly bent towards Astrology and Astronomy, Predictions from the Stars, and Divinations; Their Religious Worship was of the Sun, Moon, and Planets, but of these they held the Sun to be the greatest God. Amongst these were a Sect of the *Sabaeans*, who had several Customs in their Religious Worship, contrary to the *Levitical Law*, as they offer'd Leaven'd Bread only, prohibited. *Lev. 2. 11.* Certain days they fed on Swines Flesh, prohibited *11. 7.* Some of them worshipped Devils, in the Shape of Goats, prohibited, *Lev. 17. 10. &c.* So that notwithstanding they worshipped a *Monad*, one God as Chief, yet they worshipped many inferior Gods and Demons also.

3. It

3 It is apparent as they had a Notion of an *Irrational Soul*, call'd by *Aristotle* and others, a *Sensitive Soul*, depending on *Matter*, and perishable with it, so had they the same Notion, as we now a-days conceive, of a *Rational Soul*, making it a proper *Substance* potentially subsisting by it self, *Immaterial*, and *Immortal*, pre-existing in the *Circumlucid Region* of the *Moon*, and from thence sent down to inform *Bodies*; in which *Bodies*, if they did well, they return to their former *Bright Station*, otherwise not. By which we plainly see, these *Chaldeans* laid the first *Foundation* for the *Platonists* to build on; for it is said, *They were in great Veneration amongst the Platonists*, and that the *Platonists* convey'd it to the *Christian Church*; I will prove by and by. But yet, as they have devis'd this Notion of *Human Soul*, and do positively assert it, still they give us no *Proof* of its *Existence* either in the *Body*, or in the *Bright Region* of the *Moon*, but only seem to have found an *Habitation* for it amongst the *Planets*, as great *Astronomers* and *Worshippers* of the *Moon* for a *Goddeſs* could do no less, and there they leave us to believe, and not to question their *Doctrine*. Such Tenents indeed merit *Truth* amongst those who preach up the *Souls fluttering in the Air*, with *flagging Wings*, and roaming about the *Concave* of the *Moon*, till it center in *Purgatory*, or some *Limbo* or other,

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ther, amongst such Philosophers who tell us, *That the Air is full of Demons, Heroes, and Souls separated from the Body*, which Demons create Dreams in the Living, and preface Sicknesses, &c. as *Thales the Milesian* Philosopher, and *Pythagoras*, and many other Heathens did; But considering neither the Old or New Testament, tho' distorted never so much, give us the least Umbrage to believe such Doctrines. Let every good Christian look on such as fine Romantick Tales, and thank God his Religion is established on better Grounds than Heathen Philosophy.

The second sort of Philosophers that held Man compos'd of Body, and a Spiritual *Immortal Soul*, I find it be the *Ægyptians*, a Nation perhaps by reason of its Vicinity to *Chaldea*, instructed from them in the same Principles of Religious Worship, every ways as much given to Superstition, Idolatry, Divinations, and Predictions from the Stars, Astrology, and Astronomy, Magical Arts as the former; But because I have given my *Conjecture* already, for I cannot say it is a *Demonstrative Argument*, tho' Rational enough and highly probable, that the *Ægyptians* might derive their Opinion of *Human Soul* from an Erroneous Interpretation of the Books of *Moses*, as may also the *Chaldeans* of latter Ages, tho' not at the first Establishment of the *Assyrian* Monarchy

Monarchy; I will here only subjoyn this Position, That supposing both the *Chaldeans*, and *Egyptians* did not receive their Notion by Misinterpretation, as afore-said, then what I have all along endeavour'd to prove, is undeniably true, That *Heathenism and Superstition*, to which both the aforementioned Nations were zealously addicted, were the true Foundation of that Opinion, viz. That Man was compos'd of a Material Substance call'd Body, and a Spiritual one, call'd Soul.

From these National Opinions, I proceed to examine the Opinions of the Heathen Philosophers in particular, and doubt not from unquestionable Authority to show you how that continu'd Chain of Doctrine was propagated from them, as they had in all probability learn'd it in *Agypt*, down to future Generations; and altho' there appears no Reason or Proof of this their Doctrine, yet the Philosophers pretend to give Both.

The first of these is reported to be *Thales the Milesian*, who had the Name of *Wise* given him amongst those commonly reputed the Seven Wise Men of *Greece*, who was born about the 35th Olympiad, Anno Mundi 3310. much about the Time that *Josias* was King of *Juda*, and about 637, seven Years before our Saviour. He is said to be the first (as I have just before observ'd) who defin'd the

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the Soul to be *αὐτοκίνητον*, A self moving Nature, as *Plato* after him defines it to be a Substance, having within it self a Power to move its self and other Things. This Opinion, says *Mr. Stanley* in the Life of *Thales*, first rais'd by *Thales*, was entertain'd by the Assent of *Anaxagoras*, *Socrates*, and *Plato*, till exploded by *Aristotle*, because as to the latter part (says he) it allow'd Souls to Loadstones and Amber, whose Electrick Bodies move others, as if they were really actuated with a Soul. But to wave this Dispute, *Cleobulus*, another Philosopher says *Thales* was the first that gave that Attribute of a Self-movent Principle and Immortality to it, which *Cicero* ascribes to *Pherocydes*; But, says my judicious Author, it seems to be brought by *Thales* from *Ægypt*, where *Herodotus* attests it was a common receiv'd Opinion, and afterwards established by *Anaximander*, *Anaximenes*, two *Nobiles Physici* (says *Helvicus*) and *Pythagoras*, *Thales's* constant Auditors.

All the Remarks or Observations I can make on the Opinion of this Philosopher are,

1. That he seems to be really the first Philosopher that publickly taught the Doctrine of the Immortality of Human Soul, and that the Works of *Pythagoras*, *Socrates*, and *Plato*, were but Branches, or Cyons from that Root, and what he first taught, they cultivated, and brought to greater Perfection.
2. That

2. That this Opinion was not the Philosophers own, but brought out of *Ægypt*, and there learn'd; Heathen Ignorance, and a zealous Superstition being the first Inventor, as it is now in the *Romish* Church the Supporter thereof.

3. I cannot conceive why a *Things* being *Self-movent*, must therefore be *Immortal*, there seems no natural Inference or Connexion between the one and the other; so that if Philosophers did believe without Proof, that there was such a Thing as a *Spiritual Soul*, yet a *Self-motive-Faculty* was but a slender ground to build the *Immortality* thereof upon; but this I shall examine more nicely, when I canvass the Opinion of the *Platonists*.

The next Eminent Philosopher is *Pythagoras* of the *Italian* Sect, born at *Samos*, an Island in the *Archipelago*, reputed to have flourish'd from the 50 to the 70 *Olympiad*, when *Zedekiah* had his Eyes put out, and led Captive under *Nebuchadonoser* to *Babylon*, a little before the *Persian* Monarchy began, when *Tullus Servius* and *Tarquinus Priscus* were Kings of *Rome*, and about 577 years before our Saviour was born. Now as Curiosity leads Men of some Learning farther on to improve their Knowledge, so when to *Know much* becomes Honour and Renown, Men are prompted to search as deep as they can possibly into all part of Sciences,

by

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by reason of that Esteem and Reputation it begets them in the World. Upon this Motive undoubtedly *Pythagoras*, (as all Philosophers seem to have some Taint of Vain-glory) travell'd into *Ægypt*, *Phœnicia*, and *Chaldea*, to improve his Knowledge, where it is probable, as *Josephus* testifies, *He learn'd many things concerning the Jewish Religion*. He continued many Years in *Ægypt* to learn their Mysteries, and whilst he was there, got *Polycrates*, the Tyrant of *Athens*, to write to *Amasis* King of *Ægypt*, with whom he had contracted a Friendship, to Recommend him to the Priests to Instruct him in the Mysteries of the *Ægyptian* Religion, which *Amasis* did accordingly, (*Vid. Porphy. in Vit. Pythago.*) for the *Ægyptians* imparted not their Mysteries to every one, nor committed the Knowledge of Divine Things to prophane Persons, (as they called some, *Vid. Mr. Stanley in vit. Pythag.*) Nay *Clemens Alexandrinus* says, He was a Disciple to *Sonchedes*, an *Ægyptian* Arch-Priest, and lived in *Ægypt* 22 Years, suffering himself to be Circumcised in order to be admitted the freer into the Mysteries of the *Ægyptian* Rites. He learned his Legislative Doctrines from the *Jews* (says my Author) and the Books of *Moses*, which were Translated into the Greek before the *Persian* Empire; after this he was made Prisoner by *Cambyses*, and sent

to *Babylon*, where he remain'd 12 years, and became Familiar with the *Magi* and *Chaldeans*, and especially the Prophet *Ezekiel* (*Vid.* Mr. Stanley's Preface) from thence he return'd to *Samos*, *Delphi*, *Crete*, *Sparta*, &c. Initiated in all Religious Rites, as well *Græcian*, as *Barbarian*.

The Chief Doctrines or Principles, after I have given that Historical Account of his Life and Education, deserves next to be considered, which are these;

1st. He acknowledg'd the Sun, Moon, and Stars to be Gods, as did the *Chaldeans*.

2^{dly}, That all Things live in as much as they participate of Heat, but all Things have not a *Soul*; The *Soul* is a Portion of *Æther*, of Hot and Cold, it participates most of Cold *Æther*. The *Soul* differeth from Life, She is Immortal, because that from which She is taken is Immortal.

3^{dly}, The *Soul* is a *Self moving Number*, call'd the Mind.

4^{thly}, The *Soul* of all living Creatures are Rational, but they act not according to Reason, because of the ill temperament of the Body or want of Speech, as Apes, Dogs, *καλῶς ἔφραζον* Talk and cannot speak. Bad Souls turn into Demons
5^{thly},

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5thly, The Beginning of the Soul is from the Brain, that part which is in the Heart is *Sym* but *φῆ* and *vs* are in the Brain. The Senses are Distillations from these, *the Rational Part is Immortal*, the rest Mortal. The Soul is nourish'd by the Blood, and the rest of the Faculties are Spirits. Both the Soul and her Faculties are Invisible, for *Æther is Invisible*.

6thly, That the Air is full of Souls which are esteem'd Demons and Heroes, who require Expiations and Averrunca-tions.

7thly, That the Soul passeth after Death from one Body into another; are Pre-existent to the Body, and an Innumerable Company. Those which Pre-exist, and Transgress, are sent down into the Bodies, so as being purified by such Discipline, they may return unto their own place; [a perfect Notion of the *Chaldaick Philosophy*] But those which, whilst they were in Bodies, lead a wicked Life, are sent down into Irrational Creatures, thereby to receive Punishment and right Expiation. The Angry and Malicious into Serpents, the Ravenous into Wolves, the Audacious into Lions, the Crafty into Foxes, &c.

8thly, The Soul hath a twofold Life, *Seperate, and in the Body*; Her Faculties are otherwise in *Anima*, and otherwise in *Animali*.

9thly, The Soul is Incorruptible, for when it goes out of the Body it goes into the Soul of the World, which is of the same Kind; when she goeth out upon the Earth, she walketh in the Air like a Body. — *Vid. vit. Pythag.* Part 9. of his Philosophy.

10thly, After God had Created the World (says *Timæus* the *Locrian*, and one of *Pythagoras's* Disciples) he proceeded to the Production of all mortal Creatures, that it might be perfectly wrought and Compleated according to its Pattern. Having contempered and distributed the Soul of Man by the same Proportions and Powers, he deliver'd it over to that Nature which had the power of Changing, she succeeding him in the producing mortal transitory Creatures, *insilled their Souls from the Moon*, some from the other Stars which wander in the Region of Alterity, excepting but one Soul in the Power of Identity, which he mingled in the Rational Part, or Image of Wisdom to those who make use of good Fate. For of the Human Soul one part is Rational, and Intellectual, the other Irrational

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nal and Foolish. As for the Body, the Principle and Root of Marrow is in the Brain, wherein is the *Hegemonick* of the Soul. *Vid. Stanley's Lives. pag. 421.*

11thly, If when Man hath put off his Body, he remaineth burdened with Vices, then begins he to be truly Miserable; This Misery after Death, *Pythagoras* divides into two Kinds. The Unhappy are either *near Beatitude*, which tho' they enjoy not at present, yet are not oppress'd with extream Misery, being hereafter to be deliver'd from Punishment: Or wholly distant from *Beatitude*, in infinite, endless Pains. Thus there are two Mansions in the *Inferi*, or Hell, *Elixium* and *Tartarum*; the first, for those who are to ascend into Blessedness; The second, for those who are to endure Torments *ὅθεν ἔτι οὐκ ἐκβαίεντιν* (says *Plato*) from whence they never ascend; But when a Man who hath liv'd justly, dieth, his Soul ascendeth to the purest *Æther*, and lives in the happy Regions with the Blessed, as a God with the Gods.— Thus much *Rouchin* in his Explication of the *Pythagorick* Doctrine, on which I will now make some Remarks or Observations.

1st. By the Historical part of his Life, it seems evidently to appear that he learned the Notion of a *Spiritual Im-*

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mortal

mortal Soul either from the *Ægyptians*, with whom to gain a familiar Acquaintance and Intimacy, he took a great deal of Pains and Labour, suffering even Circumcision to obtain it; Or else he must be Conversant in the *Jewish* Writings, and from them learn, or rather forge out by Male-Interpretation, this erroneous Notion of *Human Soul*, altho' upon mature Consideration, I am very apt to think *Ægyptian* pure *Pagan Superstition* was the first Midwife of this spurious Off-spring's being brought into the World; tho' the Philosophers in latter Ages cloathed the Brat more ornamentally than at first set forth, and Adorn'd it with more Charmes to recommend it the better to Mankind. Hence,

2dly. They bestow on the *Soul Immortality* or Eternity, because (says the *Pythagorean*) *That from which she is taken is Immortal*; She is also a *Portion of Æther*, participating of cold *Æther*, and invisible. *A Self-moving Number*. Here we see how weak Philosophical Reasons are to make out this Notion of a Spiritual Soul in Man; For if on the account that she was taken from God (an Immortal Being) she must be Immortal, then all Created Things must be Immortal, for they were taken from God, that is, they were the *Product of God Almighty's Power*, which I apprehend to be the meaning of
of

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of that Phrase. But if the Philosopher means *were a part of God's Essence*, I can by no means admit it as a genuine Interpretation, where that Essence is Simple, and Indivisible, and no ways Communicable to a living Creature; such is the Essence and Nature of God. Again, How can this Soul be Immortal that participates of hot and cold Æther, two Qualities, that by their jarring (to urge against a Philosopher a Philosophical Argument) do necessary infer Corruption?

3dly, It is a self-moving Number, or Mind.— Very good! But this also no more infers Immortality than the former, for there is no Connexion between *Self-motion and Immortality*, because Brutes have that Principle in them as well as Men, where the Soul is said not to be Immortal tho' Rational: *vid. Observ. 4.* (Concerning the Rationality of Brutes. See Chap. 13. Part 12. Of Scepticism in Mr. Stanley's Lives of the Philosophers) but more of this when I come to examine the Doctrine of Plato. Indeed Pythagoras seems to have invented a *Peculiar* sort, or as I may call it, a *Specific Immortality* for Human Soul, by passing out of one Body into another, and so continually living to the Worlds end, so long as Animals shall have any Existence and Duration. This is generally call'd the *Transmigration of the Soul*, which some Authors are pleas'd to say, that Pythagoras meant

by it only the sensitive Soul, or vital Principle, but his Assertion, that it pass'd sometimes from Man into Beasts, seems wholly to Invalidate such a conjectural Opinion. But this *Transmigration* looks more like a Whimsy, than Philosophy.

4thly, Nothing can be more plain, then that he held the *Pra-existence of Souls*, and that the *Bad Souls were to be sent down into Irrational Creatures and instilled from the Moon into them*; but when the Soul goes out of the Body it goes into the Soul of the World and walketh in the Air like a Body. These Qualifications of the Soul seem to be Seraphick, and almost above my *Apprehension*, that I think the very reciting of them is Argument enough to any sober judicious Men to reject such idle Philosophy, yet at the same time it may move their Consideration to reflect in their Minds upon some Writers, and those very good and pious Men too, how they have been Tainted with this *Pythagorean Principle*, and very often tell us of the *Soul's hovering in the Air*, as soon as it is separated from the Body, like the Dove sent from *Noah's Ark*; of her *fluttering up and down in the Air*, till she ascend the Heavenly Mansion, and the like. All such Expressions, we see, ground on nothing but the Sublime Whimsies of Heathen Philosophers. But

5thly,

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5thly, I do not disapprove of their Assignment of Rewards and Punishments in a future Life, for the Good and Bad, according as they have lived in this World. For that is a Doctrine Consonant to the Christian Religion, and had it been reveal'd to them, *That God would one day raise all Mankind from the Dead to give an Account of their Deeds done in the Flesh*, I do presume such learned Philosophers would never have recurred to the Invention of a *Notional Soul* to have been Rewarded or Punished in the next World, but would have told their Disciples, *If you Sin, you shall be Punished; If you live Virtuously, you shall be Rewarded in the Life to come.* But their Ignorance of the Power of God and a Resurrection, undoubtedly put them upon inventing that Notion of *Human Soul*. Yet I cannot but Remark one Expression in this *Pythagorean Doctrine*; which says, that the *Unhappy* (after Life) *are some times near Beatitude, which tho' they enjoy not at present, yet are not oppress'd with extream Misery, being hereafter to be delivered from Punishment.* I say, this Doctrine evidently hints to us, whence proceeded the Opinion of some Men, *That after Death the Damn'd will not be in a full State of Misery, but that their utmost Misery will begin after Condemnation at the General Judgment, when Soul*

Soul and Body are united again (as the Phrase is) as will also the Initial Happiness of the Soul, immediately after Death, and the Perfect Happiness of it after the Day of Judgment.

Now the *Papists* go on thorough pac'd with the *Pythagorean*, and have invented a *Purgatory*, out of which the *Souls of the Deceased hereafter will be deliver'd from Punishment, and require Expiations and Avertments*: What can there be more evident than that from these Heathen Philosophers we have imbib'd and, as it were, suck'd with our Breast-Milk the Notion of a Spiritual Substance united to the Body, call'd the *Soul* of Man? And yet upon Examination we find upon what weak Foundation, unsatisfactory Grounds, and trifling Reasons they build their Notion on, which Posterity has so greedily Devour'd.

About this time Learning began in *Grace* to Flourish exceedingly, and divers Sects of Philosophers arose, who busied their Wits to search narrowly into the *Arcana Natura*, amongst whom the *Pythagoreans* were not the least in Pre-eminence and Number, insomuch, that Mr. Stanley reckons 226 or more Eminent Persons, Women and Men of that Sect; So that it is no wonder such a Notion of the Spirit, or Soul of Man

was

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was by *Pythagoras* taught to be, should by the assistance of so many learned Persons be convey'd down to Posterity; and that *Socrates* after him should endeavour still to establish the same Notion and Doctrine, only new Modell'd, and without a fictitious Transmigration. This is that Pious Good Philosopher whose Doctrines I next purpose to consider and examine.

In the following Century next to *Pythagoras*, we find great Numbers of Learned Men, both Poets, Philosophers, and Physicians, as *Heraclitus*, *Æschylus* the Tragedian, *Pindar*, *Empedocles*, *Democritus*. (who Asserted Soul and Mind to be the same thing. *Vid.* Mr. Stanley.) *Hippocrates*, *Euripides*, *Herodotus Halicarnassensis*, *Melissus* the Philosopher, and *Thucydides*, and about *Anno. Mund.* 3526, and about 423 Years before our Saviour, *Socrates* began to flourish, Contemporary with *Haggai*, *Zacharias*, and *Malachy* the Prophets, *Aristophanes*, the Comedian and *Plato*, (tho' then young) and divers other learned Men, too numerous here to relate, only I think I may crave leave to give this Remark, That it was plainly evident now that the Philosophical Doctrines being taught by numbers of Eminent Scholars, universally prevail'd.

As

As to the Historical Part of *Socrates* Life, we do not find that he Travell'd into far Countries to seek Knowledge, but to tread very near in the Steps of *Pythagoras*, and the former Philosophers, being so taught by his Masters, *Anaxagoras* and *Archelaus*, Disciples of *Pythagoras*; therefore the Discoveries of that series of Doctrine relating to Human Soul, admits of no difficulty at all. Only this is highly commendable in him and above the reach of former Philosophers, That he acknowledged *only One God*, and even at that time amongst a Zealous, Superstitious Nation as the *Athenians* were, *despised the Plurality of Gods*, for which he was by them Condemn'd to drink Poysonous Juice of Hemlock, and Dy'd courageously in Defence of his Opinion, as *Juvenal* says,

— *Hunc inopem vidistis Athenæ,
Nil præter gelidas ausæ conferre cicutas.*

Sat. 7.

Upon which (says my Author) the Virtues and End of this Wise Philosopher have procured him the Commendation of *Justin Martyr*, and other Fathers of the Church, who do not despair of his Salvation. Even *Erasmus* says very pleasantly in one of his Dialogues, *That as often as he Read of the Gallant and Religions*

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ligious End of Socrates, he could scarcely keep himself from saying, *O Holy Socrates, pray for us.*

As to his Doctrines or Principles, I shall recite but few, because they are so interwoven with the Platonick Philosophy, (the last Philosophical Opinion I intend to examine on this Point) inso-much that my Judicious Author says, That *Plato* took the most liberty with *Socrates's* Writings, intermixing so much of his own, that it is not easie to distinguish the Master from the Scholar, whence *Socrates* hearing *Plato* recite his *Lyfis*, said; *How many things doth this young Man feign of me? Vid. Stanley in Vit. Socrat.* But to return to his Principles.

1. He own'd, and taught *one God and no more*; the Universal Intellect; *Matter* the Subject of Generation and Corruption; *Idea*, an Incorporeal Substance, the intellect of God, and God the Intellect of the World.

2dly. That God takes Care of his Creatures, and will reward such as please him, and punish such as displease him.

3dly, That the Soul of Man is *Immortal*; For *what is always moveable* [or
in

in Motion] is Immortals, but that which moveth another, or is moved by another, hath occasion of Motion and Life. *vid. Stanley in vita Socrati.*

4thly. The Soul is pre-existent to the Body, endow'd with Knowledge of Eternal Ideas, which in her Union with the Body she looſeth, as ſtupified; until awakened by Diſcourſe from ſenſible Objects. Thus all her Learning a Reminiſcence, a recovery of firſt Knowledge.

5ly. The Body being compounded is diſſolvable by Death; The Soul being ſimple paſſeth into another Life, incapable of Corruption.

6ly. The Souls of Men are Divine, to whom, when they go out of the Body, the way to Heaven is open, as *Thales* and *Pythagoras* taught before him.

7thly. The Souls of the Good after Death are in an happy Eſtate, united to God in a Bleſſed inaccessible Place, The Bad in convenient places ſuffer condign Punishment. But to define what thoſe places are, is, *Hominis reſu non exoritur*, the Buſineſs of of a Man that has no Soul or Mind at all. Whence being demanded what things were in the other World, he answer'd; *Neither was I ever there, or did I ſpeak with any that came from thence.*

8thly.

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8thly. A Just and an Happy Man are the same, but the *Prosperity of the Wicked is most Grievous to the Good.*

9thly. Being asked what was *Strength*, he answer'd, *The Motion of the Soul with the Body.*

10thly. He held *Death to resemble Absolute Annihilation of the Soul and Body*, making us insensible of Pain and Pleasure, and consequently not Evil. *vid. Vit. Socrat. pag. 80. Stanley.*

On these Doctrines or Positions of *Socrates*, I shall not here make any Remarks or Observations, because it will be more proper to examine into them, with the *Platonick Philosophy* as being in all Points the same, and *Plato's* Learning an exact Portraiture, or Draught of his Master *Socrates's* Original Instructions.

Having thus far traced the Doctrine of the Nature and Immortality of all Human Soul from the Records of Ancient Times down to the Philosophers, I proceed to show how, *Plato* gave a final and undeniable Stamp to this Doctrine; insomuch, that from him it was delivered down to Posterity interwoven in the Doctrines of Christianity.

This

This *Plato* was Born at *Athens* in *Greece*, about *Mundi*, 3523, in the 88th. Olympiad, and flourished in Great Reputation after the Decease of his Master *Socrates*, about 366 Years before our Saviour. He also, as did his Predecessors, travell'd into *Ægypt* to seek Knowledge, where he attain'd the Understanding of the *Jewish Religion*; whereupon *Clemens Alexandrinus* (says my worthy Author) in his first Book of *Tapestries*, calls him a *Moses Atticizans*, an *Athenian Moses*, and several of the Fathers have on this account admir'd the Doctrine of *Plato* so conform to the *Old Testament*. He was the first that Founded a Great and Numerous Sect of Philosophers, call'd *Academicks*, being instructed in all the Principle Parts of Philosophy, as *Plato* their Master had learned it, viz. from *Heraclitus* his Natural Philosophy, from *Pythagoras* the Art of Reasoning; from *Socrates* his Moral Philosophy; and I think, I should not much have erred, if I had said his Theology or Divinity also. Nor did his Doctrines prevail only amongst the better Part of the Heathen World, but in following Ages. The first Fathers of the Church (says a Learned Author) were almost all *Platonicks*, and great Characters were given of *Plato* by *St. Dennis*, *St. Justine*, *Clemens Alexandrinus*, *St. Origine*, *St. Cyril*, *St. Basil*, *Eusebius*, *Theodoret*, *Arnobius*, *Lactantius*,
St.

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St. *Augustine*, St. *Ambrose* and many others. Whereby it appears to me demonstratively plain; That this Notion of Human Soul, conceived to be a Spirit united to the Body, crept into the Church by the means of the first Fathers thereof, so heartily espousing the Platonick Philosophy, *Heraclitus*, one of *Plato's* Masters, asserted the Soul of Man to be a Spirit, but yet adds, That the Nature of it is so profound, That it cannot by any means be found out, (vid. *Heracl. vit. in Mr. Stanley.*) However, we find *Plato* did attempt to explain to the World its Nature and Essence, and laid the first Foundation of the Belief of that Doctrine in the Primitive Fathers of the Church, whose Piety and Devout Zeal for Religion, I am apt to believe, far exceeded their Learning, tho' I cannot in Justice to their Memories, deny them the Title of Learned neither, altho' their Zeal may perhaps out-balance it. They undoubtedly were willing to believe what the curious Inquisitive Philosophers taught before them, relating to the Nature of Human Soul, rather than by a nice Scrutiny to search into the Truth of such Philosophical Fundamentals, especially seeing (as I have before observ'd) such a Notion of Human Soul at that time, before a Mint for the coining Medals for the Souls of the Deceased.

ceas'd was set up, was very innocent, and the Threats of Damnation to the *Souls of the Wicked*, and the Promise of Salvation to the *Souls of the Righteous* work'd the same End in Mankind as Damnation, or Salvation to *themselves*, or *their Persons* would have done.

But to show you yet farther, that the Primitive Fathers of the Church were still the Admirers and Adorers of this Great Philosopher, and others who before him had taught Principles of the same Nature, perhaps, as *Socrates*, &c. We find *St. Augustine* in one of his Confession protesting, *That the Books of the Philosophers were very useful to him to facilitate his Understanding of some Orthodox Truths*; and that he found in some of them almost all the beginning of the Gospel of *St. John*, *Iustin Martyr*, *Clemens Alexand.* *Eusebius*, and many others confess that *Plato* had penetrated into the *Mysteries of the Trinity*. Now what can be more evidently plain, Than that the Idea the Primitive Fathers conceiv'd of *Human Soul* was Originally and Chiefly from *Plato* a Pagan or Heathen; yet I must own such an Heathen he was, that not many Christian now-a-days, I doubt, do arrive to his Perfection and Goodness. However still he was an Heathen, and tho' he taught many admirable Precepts and Doctrines, yet do we plainly see

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see he had, (as they all had,) Chaff amongst his Corn, which requires Winnowing to purge it out, and whimsical Opinions were frequently intermix'd amongst their most rational Parts of Philosophy. But above all, it is wonderful strange to me, how this Great Man could purely by the Light of Nature and help of Philosophy only, form such Ideas and Conceptions of things so much above the Reach of *Human Understanding*, when as some Christians come far short of him in many Points of Religious Practice, notwithstanding the Help of Revelation. Some Writers making comparison between *Plato* and *Aristotle*, very great and Eminent Philosophers in their Ages, say, That *Plato* own'd that *God created the Soul of Man, and made it Immortal*, which *Aristotle* says nothing of its Creation, but asserts it to be *Mortal, because it is an Act of a mortal Body*. *Plato* was of the Opinion, That *Men would rise again after Death*, which even the Generality of the *Jews* could never comprehend, and *St. Paul* is forced to urge his Arguments very pressingly to the *Corinthians*, cap. 15. at the time when Philosophy attain'd to its highest pitch in *Greece*, to convince them of the Truth of the Resurrection; whereas *Aristotle* laid it down as a Maxim of unquestionable Truth, That *à privatione ad Habitum non datur regressus*, Life once lost can never be re-
C c 2 new'd,

new'd, or recover'd again. So that we see in these times how various and different were the Complexions of the greatest Scholars amongst them, relating to the Nature of Human Soul, and its Immortality, (which *Pausanias* positively avers *Plato* learned from the *Ægyptian Magi* and added the Learning of *Pythagoras* and *Socrates* to his own) and the Doctrine of a Resurrection. Were, by the by, I would not have my Reader here deceived in that Assertion ascribed to *Plato*; *That Man would rise from the Dead and live again*, as if he meant a *Resurrection of the Body of Man*; No, that I presume is not to be found any where in his Writings, any more than as he means by it *his Soul*, or in *his Soul he shall live again* after the Body is Dead, so says *Socrates*, *after I have drank the Poyson I shall go* (meaning *his Soul shall go*) *to the Seat of the Blessed*, vid. *Phædo*. In this Sense indeed *Plato* may be said to own a Resurrection, (i.e.) *That in his Soul he shall live after Death*, and be translated to the company of the Gods and Heroes. For if those Writers (before mention'd) of *Plato's* Opinions (vid. the large *Geogr. Dictionary* on the Life of *Plato* there collected) do mean a *Resurrection of the Body own'd by him*, I much question the Veracity of this Authority, especially seeing nothing of this Nature in his Life so faithfully, and

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carefully collected by Mr. Stanley, doth appear, nor in his *Phædo*, a Tract wrote particularly relating to the *Immortality of the Soul*; wherein discoursing of the manner of *Socrates's Burial* (for *Plato* speaks in the Person of *Socrates*) Don't think, says he, that after I am dead that at my *Funeral* you carry out *Socrates*, and bury him under ground; No, you ought to say only, that you bury my *Body or Carcase*; αλλ' διχῆσονται ἀπὼν ἐς μακαρῶν, &c. but I shall go to the *Felicities of the Blessed above*, vid. in *Phædone* paragr. 47. But now I think it not amiss to examine some of the Principles, or *Distates* of this Great Philosopher, as they occur partly in Mr. Stanley, and partly in his own Writings relating to the *Existence of Human Soul*.

1. *Cogitation* is the *Souls Discourse* with it self, and *Sense* is a *Passion of the Soul* by the mediation of the *Body*, and *simple Knowledge* (call'd *Reminiscence*) the *Wing of the Soul*, St. pag. 181.

2dly. God made the *World one*, as his *Idea* is one, incapable of *Sickness or Age* and endow'd it with two parts, a *Soul and Body*, this visible and corruptible, that is neither subject to *Sight or Touch*. The *Soul of the World*, which was from all *Eternity*, was not made

by God, but only adorn'd by him, in which respect he is sometimes said to have made it. *pag.* 187.

3dly. As God is the Maker of the World, so is he of Demons, which we may call *Intelligent Living Creatures*, and Gods endow'd with a Spherical Figure [meaning the Planets] and this Universe by the Divine Will shall not be (*p.* 188) dissolved.

4thly. The Generation of *Volatile, Aquatile and Terrestrial* Creatures God committed to his Son, lest if he himself had begotten them, they should also have been Immortal. The Maker of all things sent down himself their Souls (*i.e.* *Mens Souls*) into the Earth, equal in number to the Stars, and having imposed each one his proper Star, as a *Vehiculum*, he endow'd their Souls with mortal Affections, &c. *pag.* 188.

5thly. The Gods first form'd Man of Earth, and gave Him a Soul as Mistress of his Body, and placed it in his Brain or Head. *pag.* 188.

6thly. The Gods the Makers of mortal Creatures, having received from the First God the Soul of Man Immortal, added unto it two mortal Parts, and seated that Soul in the Head; the rest
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of the Body they appointed a *Vehiculum* to serve the Head, the mortal Parts are the Irascible and Concupiscible Parts of the Soul. p. 190.

7thly. *The Soul of Man' is Immortal.*
A Substance having within it self a Power to move it self and other things.

1. He proves it Immortal, because the Soul to every thing, wherein it is, conferreth Life, as being naturally innate in it self, but that which conferreth Life to others, never admitteth Death, *ergo* Immortal.

2dly. The Soul doth actually preside over the Body, but what naturally ruleth and commandeth is kin to Divinity, *ergo* Immortal.

3dly. If Learning be Reminiscence, then the Soul is *Immortal*.

4thly. That which is moved of its self, as being the Principle of Motion in those things which are moved, is always moved; That which is such is Immortal, but the Soul is moved of it self, and is the Principle of all Motion and Generation, (as all Principles are ingenerable and incorruptible) and consequently Immortal. The second Proof is, *That the Soul is a Substance, having with-*

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in it self power to move it self. Because (says he in *Timæo*) the first of Motions is that whereby a thing moves it self; The second, whereby it moves another. Every thing that moves it self, Lives, and every thing Lives, because it moves it self, therefore the Power of Self-motion is the Essence of that Being we call the Soul. See more to this purpose in *Plato de Legibus*. lib. 10. Paragr. 10.

8thly. The Motions of the Soul are these, To Will, to Consider, to take Care, to Consult, to Judge, to Joy, to Fear, to Hate, to Love, &c. These bring on the second Corporeal Motions, viz. Argumentation, Diminution, Denfation, Rarefaction, &c. *Stan. pag. 7.*

9thly. Death is nothing but a Separation of the Soul from the Body. vid. *Phædon*. Parag. 8th.

10thly. Truly, did I not believe, says *Socrates*, in *Phædone*, paragr. 7.) I should go to the Just Gods, and to Men better than any living, I were not excusable for contemning Death; But you may be certain that I shall go to the Gods, and hope to meet with good Men, wherefore I am not at all troubled at my Death, because I hope something of Man subsists after Death. The Greek Phrase is *ἐνελπίς ἐμὴ εἶναι τὴν τῶν τετεληκόσι*, I am in good hopes that

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that something will exist to the Dead, or Deceased, and that that State is much better for the Good, than the Bad.

11. All are produced out of Contraries (says Plato,) therefore from Death doth necessarily follow Life, its contrary, or ἀναβιώσκεισθαι, reviviscere to be quickned, and brought to Life again, *vid. in Phædon. parag. 14.* therefore the Soul lives after Death. — But the main Proof of the Existence of the Soul is from the necessary Succession of Generation and Corruption, from its manner of Reasoning, being only *Reminiscence*, and consequently as it pre-existed, it will subsist after Death,

12. Ἐὶ μὴ τὸ ἄθανατον, &c. If that which is Immortal cannot die, then it is impossible that the Soul should perish or die. For it can no more receive Death, [it being a Principle by him unquestionable, that the Soul is the Fountain of Life] than a number Three be Even, or an Even Number be Odd, or Fire grow cold. *vid. Phæd.*

13. The Soul, which is an Invisible Thing, goes [after Death] into like Pure, Excellent and invisible Place, hid from our Eyes, αὐτὰ καὶ παρὰ τὴν ἀγχρὸν καὶ φερμονεὸν, To the Good and Wise God, whether my Soul also, if God pleases, will

will pass shortly. *Phæd. par. 21.* Again, I believe (says *Socrates*) That God, and the very Image of Life, are the only things that must be confes'd to be Immortal and Indissoluble. Furthermore, if Death were a Dissolution of the whole Man, the Wicked would be gainers by it, seeing they would be freed from their Wickedness and Soul together. But now, seeing the Soul is Immortal, they will have no escape from Evil, nor will they gain Salvation, but by being very good and prudent. For the Soul when it passes to the Ghosts below, carries with it nothing but Learning and good Education, which in the very Beginning of it passing out of the Body of the Deceas'd is said to be Profitable, or Pernicious to him. And they say furthermore, That the Souls will be carried to those respective places by Angels or Demons who attended Mankind, when living. And if an Impure Soul mix or herd it self with the Pure, they all shun her Company, and avoid her Conversation for many Years; but the Pure Souls have the Company of the Gods and Heroes. *par. 41. in Phædon.* Again, they that have lived godly in this Life, ascend on high, as freed from Earthly Prisons; as do also they that are purified by Philosophy, the Beauty of which places is not easie to be express'd, nor have I time to declare. Then we ought (says *Plato* in the person of *Socrates*)

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crates) all to endeavour after Virtue, Prudence, and Wisdom in this Life, Because there is a *Tartarum* or *Barathrum* [A deep Pit or Hell] *Parag.* 44. and an *Acheron* [A great River in Hell, so feign'd by the Poets] or *Acherusia*, Whither some of the Souls of the Dead are brought, and there remain for some space of Time; some a longer, others a shorter Duration, and then return into generated Animals again. But the Murderers in *Cocytus*, and the Disobedient to Parents in *Pyriphlegethon*, receive the End of their Wickedness.

It were endless for me to repeat the sayings of this Great Wise Man, and it is to me verily a prodigious Astonishment to find such Notions in two Heathens, as *Socrates* and *Plato* were: Nevertheless it is hereby plainly evident whence our Divinity of a Spiritual Substance or Soul of Man took its Rise, and that all these Properties, Qualifications, or Perfections that the Fathers of the Primitive Church and some of our latter Divines have attributed to the Soul of Man, are purely and meerly *Socratick* or *Platonick* Doctrines. For where has the Old or New Testament either given us any such flourishing Characters of the Soul of Man? Where are those glorious Perfections here ascribed to the Soul of Man own'd by our Saviour, or
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any of the Holy Penmen in the Scripture? He promises indeed *Life Everlasting*, and Happiness to Good Men, [not mentioning the least word of *Soul*] and thereatens Ill Men with *Everlasting Damnation*, but where doth he say that *our Souls* shall be carry'd up into the *Pure Regions of Air*, or as the Language of the Divines is, into an *Heavenly Jerusalem*, &c. No, sure I am, all these are pure *Platonism*, and conjectural Dictates only of Heathens, who in this Point have undoubtedly Erred, as not knowing the Scriptures, nor rightly weighing the Power of an Omnipotent Being. But on the preceding Opinions both of *Socrates* and *Plato*, I will make some few Remarks or Observations, and then proceed to shew you how the Church came to be Infected with them, and why it is so necessary a Doctrine at present to be upheld and maintain'd.

1st. Altho' many Excellent and Divine Things are said by these two Great Philosophers, *Socrates* and *Plato*, yet I can by no means assent to the Judgment of some of the Fathers, That *Plato* had penetrated into the Doctrine of the Trinity, unless we interpret some of his metaphysical Rants about his Triad Number, to signify the same as we conceive about an Holy Trinity. For *Plato* living almost 400 Years before our Saviour's Birth, and the Publication

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tion of the New Testament, in which that Mystery is reveal'd unto us, being so long after, I must own I have not that Prophetical Spirit in me to believe that from *Elohim Bara Dii creavit*. Gen. 1. Suppose he Read the Old Testament, he could thereby penetrate into the Mystery of the Trinity, as some of our Sagacious Commentators are said to have done.

2. Altho' the Notions of these Great Philosophers be extraordinary good about the *Soul's union with the Body*, of *its being of a Divine Nature*, of the *Punishments, and Rewards to Good and Bad Souls after Death*, of the *Soul's Pre-existence, and Immortality*; yet we may plainly discover the Weakness of these Philosopher's Arguments to *prove the Existence of that Being, call'd Soul*, on whom they are pleas'd to bestow so many Glorious Endowments; and for whom they have invented such Noble Habitations of Bliss and Happiness; tho' Socrates owns *he never was there, nor ever spake with any [Soul] that came thence*, meaning from those Habitations of Happiness; as he likewise owns *Death to resemble an Absolute Annihilation of Soul and Body*, which comes very near the undoing all he had endeavour'd to prove before, relating to the Immortality of that Spiritual Substance he, and others had invented to be *Idoliz'd*.

doliz'd by future Generations. And the Question is not only mine, *How doth it appear by the Proof of Philosophers, That Man has such a Spiritual Substance united to his Body*, but even Cratylus, (an antient Philosopher also, and Contemporary with Plato) in his *Pseudobolymæo*, says (render'd thus)

A Man thou art, and hast a Soul, but this Uncertain Plato doth but only guess.

So that when this Doctrine began to be universal amongst them, yet by reason of the Insufficiency of the Proofs brought to establish that Notion, some began to expose and ridicule it.

3. I must confess were there good Proof made of the real Existence of such a Spiritual Substance united to Man, some of the Attributes and Perfections assign'd to it, are undoubtedly true, and it would be necessarily *Immortal, be capable of Happiness and Misery in the next World, and all the Souls of the Just go to the Good and Just God, &c.* But if we come to the End, for which these Great Philosophers devised the Existence of this Spiritual Substance, viz. *The seeming unequal Distribution of Rewards and Punishments in this World to the Just and Unjust, as Socrates confesses, by saying; The Prosperity of the Wicked*

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is most grievous to the Good Man, and Plato more plainly testifies, when he argues Death not to be an utter dissolution of Body and Soul, because the Wicked then, would be Gainers by it; I say, if we make a narrow Scrutiny into the End of their Ratiocination, it seems evidently plain to be grounded on that difficulty, which puzzl'd even David himself; (as I have elsewhere hinted) to give a reason why the Wicked flourish'd, were in Prosperity, and not plagu'd like other Men. But,

4. As the final Cause of this Invention of the Philosophers doth, I presume, evidently appear, so doth the Insufficiency and Invalidity of the Arguments used by them demonstrate, That this their Notion was built on a very weak Foundation. For,

1. It is wholly precarious to say, nothing can live but must have a Soul, or, That the Soul necessarily conferreth Life, and as being a living Principle, is by consequence immortal; That Learning is nothing but Reminiscence, That Self-motion necessarily infers Life; because the main Ground-work of all is but meer Supposition, and a Thing not prov'd, viz. The Existence of that Living Spiritual Principle, they so contend for. Plato indeed aims at it, and gives us amongst others

this

this Reason; Because *All things are produc'd out of Contraries*, as a bad thing from something that is good, a just from an unjust, &c. therefore from a dead Thing must be produc'd a Living Soul. *Vid. in Phadonc. Parag. 14.* and a little after urges another, *viz. That in the Generation of Things there must of Necessity be a Circular Progress*, and not a direct one, otherwise all things would at last cease to be, and utterly perish; *Ergo*, There is a necessity that from Dead things must arise Living, and from Living dead Things. To which I answer, and aver,

2. That neither of these proofs, or Arguments are true, in the general, nor indeed rightly applicable to this Case in particular; Because it is evident to Sense that all things are not produc'd out of Contraries; as Heat is not produc'd out of Cold, nor Cold from Heat, neither is Black produc'd from White, or White from Black, as the Greek word *γινεσθαι*, signifies, *fiunt omnia ex contrariis*; Besides, suppose it really so, yet where a *Privation* is meant, as Death is stil'd, we cannot in Philosophy properly call it a *Contrary*; But again, admit it a *Contrary*, it will, nay cannot possibly bear any other Sense than this, *viz. A dead Thing became a living Thing*, or, *that Thing wherein Death*

was

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was in it; it's contrary, Life was implanted, or produc'd, so that it doth not in the least infer a *Spiritual Living Substance* to be made, or generated. Now that Argument drawn from the *Circular Progress of Generation*, I must say, proves nothing more than, that all things will at last perish, and come to Corruption, as they are generated; This is grounded on the Opinion *Philosophers* had, that the World was *Eternal* duration; but it proves nothing as to the *Soul of Man*, unless he confesses, that likewise to die and corrupt, and be regenerated *in circulo*, which I am sure *Plato* could never mean, it being so contrary to his Doctrine of the Immortality of that Soul he had invented.

5. When he says, *I hope something of Man subsists after Death*, It is plain he was not so confident of the Truth of his Doctrine to aver it so positively, as that it ought to be embrac'd as an undoubted Verity, because the words *I hope*, seem to show some Doubt, or diffidence of the *Reality* of the Soul's Existence in a separate State after Death. As an Heathen, *He had Hopes*, I believe, to live again in his Soul, but as a Christian, I do say, we shall all in our Persons live again, or be raised up from the dead, and become Living Creatures,

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and my *Hope* is to live in everlasting Happiness.

6. The Notion of *Self-Motion* being the *Effence of the Soul of Man*, seems not the least Proof for it in particular, but only for an *Anima Mundi*, or a *Soul of the Universe*, and indeed it appears to be his Intention also. *Vid. de Legib. l. 10. parag. 11.* to urge it on that General Account, because the Sun, Moon, and Stars are all self-movent Bodies, &c.

Thus I have done with those Observations I thought fit to make upon the Doctrines of these two Great Philosophers, I shall now only desire my Reader to reflect in his Mind upon some of our Christian Writers, especially one Tract lately wrote by one Dr. B. call'd *An Essay upon the Soul*; and tell me whether he doth not recollect to himself, *That very many, if not all those very Expressions usually apply'd to the Soul, are taken out of the Writings of the Philosophers, and more particularly the Platonists.* For my part, I dare assert, That by some Authors, the very words of *Plato* are frequently transcrib'd, and his Opinion made the true grounds of Divinity, and Orthodox Religion.

And

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And why should it not be so? says my Antagonist; Because the best of Heathens, guided by the Light of Nature only, taught, and believ'd that Man was *made up of a Spiritual Substance*, call'd *Soul and Body*, in the Separation of which Two consists *Death*; after which our better Parts shall be carry'd up to Heaven, to the Blessed Mansions above; Why should this be a Doctrine call'd *Pure Heathenism* or *Pagan Principles*? We may as well discard and disown their other Doctrines, viz. *Virtue ought to be Rewarded, and Vice punish'd; Ingratitude is the basest Vice in the World; Do, as you would be done by, and the like*, because they were Heathens who first taught us these Principles also. To which I answer, No. For,

1. The Parity is not the same between Moral Principles, *Agenda & Credenda*, or *Things that must be Believ'd*; Because that Soul is the Object of none of our Senses, but invisible, out of our Sight, concerning whose future State, no one ever gave us *upon his own Knowledge* the least Account. And as to the Principles beforemention'd to be broach'd by Heathens, They are and were *Eternal Truths*; and if Heathens had never

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taught them, are evidently true in their own Nature, or at least seem so to every Rational Sober Man; But that Man has this Spiritual Substance in him, is so far from being self-evident, that it seems not only contradictory to the Principles of Philosophy, and Right Reason, as is elsewhere prov'd, but also strikes at the very Foundation of the Christian Religion, which the other Principles do not, tho' interwoven with it.

2. Where things are plain and easy, there our Understanding yields a ready Consent; But where Matters seem to have no grounds to build a Belief on (tho' they *really* may, in some Cases, have good grounds too) There nothing but Revelation can command our Belief; Now were this Doctrine of the Soul with all those Embellishments it is adorn'd with by the Philosophers, reveal'd in Scriptures, or could from them be prov'd, I should be far from calling it *Heathenism*, but rather admire the Great Goodness of God, that he had in such dark Times of Ignorance revealed such Divine Truths to some particular Men. But seeing these Philosophers, to make out their Opinions, were forc'd to recur to an *Anima Mundi*, *The Soul of the World*, *A Transmigration*

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tion of one Soul into the Body of another, to feign Vehicles for the Soul's Pre-existence in the Bright Concave of the Moon, &c. and divers others such and more whimsical Inventions, I think such a Doctrine may justly deserve to be call'd *Pure Heathenism, or Paganism.*

Having thus shew'd you the Original of this Idea, or Conception of Human Soul, How from the *Chaldeans*, *Aegyptians*, and *Heathen Philosophers*, down to *Plato*, it was propagated, I proceed in the next place to inform you how this Doctrine came to be introduc'd into the *Christian Church*; and upon what Account it is therein maintain'd, and transmitted to succeeding Generations.

No sooner was our Saviour Born, according to the vulgar Computation, about *Anno Mundi* 394 $\frac{7}{8}$, and his Birth attested by divers Wonderful Signs and Tokens, besides the Testimony of Angels, but that His Crucifixion in about 33 Years follow'd after, and the Christian Religion by the preaching of the Disciples, and Miracles of the Apostles began to spread it self over the face of the whole Earth. But yet it happen'd in the propagation of the Christian Religion, as it doth in most

Human Affairs, *That all who were zealous of the End, differ'd in the Means;* and altho' the Primitive Christians All concentred in one Point, that is, To establish the *Doctrine* of Christ, yet it became very difficult to understand, and comprehend even at the establishing of it, what that *Doctrine* in reality was; insomuch, that *St. Paul*, and *St. Peter*, two Eminent Branches of Christianity, quarell'd about the Point of Circumcision. *Gal. Chap. 2. ver. 11. 12, 13.* and *St. Paul* withstood him face to face. Nay even in those early days many began to spread their Heresies, as *Hymeneus*, *Philetus*, *Phigellus*, *Hermogenes*. *Alexander. 1 Tim. Chap. 1. ver. 20. 2 Tim. Chap. 2. 17. Chap. 1. 15.* The *Nicolaitans* and *Herodians*, so that Christianity, even in its Cradle, struggl'd with these Monsters, and had continually some such Vipers attending it as it grew up, and encreas'd.

In the following Century were spawn'd the *Gnosticks*, *Donatists* and *Arians*, and others which were encounter'd by *Ignatius* Bishop of *Antioch*, and Martyr, *Anno Dom. 106.* or thereabouts, and a little after *Aristides*, and *Iustine* wrote their Apologies for Christianity. But of *Linus*, the supposed first Bishop of *Rome* after *St. Peter*, we have little

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or no Account, or what Writings were publish'd, what Orders or Decrees brought into the Church by Popes, only says *Helvicus horum Temporum confusissima, & incertissima est Historia*, The History of these Times is very confus'd and uncertain.

About *Anno Dom. 190.* and in the following Century flourish'd several of the Fathers of the Church, as *Clemens, Alexandrinus, Tertullian, St. Origen, St. Cyprian*, in whose Time (says my Author) There was an Heresie of those Men, who say the Souls of Men perish with the Body, Condemn'd in an Arabian Council, as *Eusebius* testifies about *Anno Dom. 249.* And indeed, I presume, justly condemn'd too, seeing they all agreed, as *Plato* had taught them, That the Soul of Man was a Spiritual Substance united to the Body; which very Notion of *Spirit* implies in its own Nature Incorruptibility; therefore no wonder, if almost all the Primitive Writers being Platonists (as my Author asserts from very good Authority) that such an Heretical Opinion then should be condemn'd.

After *Constantine the Great*, a converted Christian, came to the Imperial Throne, viz. *Anno Dom. 307.* notwithstanding

standing the continual Spawning of Hereticks, as *Donatists* and *Arians*, &c. who endeavour'd to confound the true Doctrines of Christianity, yet God rais'd up at that time many Champions of the Church, who as strenuously oppos'd them, and amongst the rest about *Anno Dom. 326. St. Athanasius*, a thorough pac'd Platonist, who by the Reading of that Great Philosopher's Works, and finding in them *Death to be a Separation of Soul and Body. Vid. Phædon. Parag. 8.* might easily describe from *Plato's* very words. *Man of a Reasonable Soul, and Human Flesh subsisting*, when he speaks of our Saviour's Humanity. Not long after follow'd great Numbers of the Primitive Fathers of the Church, as *Didymus Alexandr. St. Hilarius, Optatus Milevitanus, Macarius, St. Basilus Magn. Gregor. Nyssen. Gregor. Nazianzen, Epiphanius, St. Ambrosius, St. Hieronimus*, and about 390. *St. Augustinus*, &c. Indeed it would be too tedious here to recite the Names of those who valiantly and bravely endeavour'd about this Century to establish Christianity in its true Fundamentals; But yet I cannot conceal my Sentiments of these Primitive Christians, which are these, viz. That it doth manifestly appear by all their Writings, That the Divinity they teach relating to the Nature, and Proprieties

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prieties of Human Soul are pure Principles of *Platonism* ; yet it cannot be deny'd, but these worthy Defenders of the Orthodox Faith, practis'd then the Christian Religion with great Purity and Sincerity , without proposing to themselves Wordly Honours, or Secular Advantages, notwithstanding they were still plagu'd with Hereticks , who were frequently supported, and upheld by those Emperours under whom they lived.

And thus Matters continu'd in the Primitive Church in pretty good plight, notwithstanding the frequent Irruptions of Heresies into it ; And the Honour of God, and the Christian Religion became the true End, and Chief Design of these Primitive Fathers of the Church, until about the Year of our Lord 560, *Gregory the Great*, afterwards Pope of *Rome*, thought fit to introduce other Methods, and establish other Doctrines in the Church of *Rome* , than had been before practiced, in order to advance its Honour, Power, and Grandeur. For about this time there arose a Controversie between the Emperour and the Bishop of *Rome*, managed with great Heat and Violence ; the State of it is this. Before this time, when Popes were chosen, they were always
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Recommended to the Emperour for his Approbation to be Confirm'd in their Rites, Priviledges and Jurifdictions, but when *Pelagius*, the Immediate Predecessour of *Gregory* the Great was chosen Pope, The Church began to deny the Emperour a Confirmation or Approbation of the Elected Pope, urging the necessity of his placing an Head over the Church of God, as his Confirmation was interpreted to be; And thus the Contest held between the Emperours and Popes, sometimes one way, and sometimes another, down to *Benedict* the Second, who was Pope about the time of *Justinian* the Emperour, *Anno Dom.* 686. and then the See of *Rome* wholly rejected the Emperour's Confirmation.

But besides this Contest about Power, then began and carried on between the Emperour and Pope, there was another, which had a long while been controverted between the Church of *Rome* and *Antioch*, who should be the Primary or Chief Bishop of the Church of God, both pretending to derive a Primitive Rite from the Apostles; But when *Gregory the Great*, a Man of great Learning, Piety and Policy, says *Platina*, was made Pope, the See of *Rome* began vigorously to exert her Power, and was very predominant, tho' the Revenues of
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it were then but small. Whereupon this politick Pope, to support the Power he claim'd, and Grandeur of the Church, introduced Doctrines unheard of before, and Customs as yet never practiced, viz. *Purgatory*, *Expiation by Masses* (two special Props of Power) *Invocation of Saints*, *Lustration* upon the Purification of the Virgin *Mary*, *Stations*, *Pilgrimages*, and the like. Thus we see by a continu'd Series of History, how plain and evident it is, that as *Plato* had taught the good pious Fathers of the Church, *That the Souls of the deceas'd were immediately after Death translated to some place or other*, so *Gregory the Great* made it a Doctrine highly subservient to secular Ends, and Advantages as well as Christianity, by commanding the *Living to pray for the Souls of the deceas'd out of Purgatory, and making Expiation for them*; which if *Life and Soul be the same thing* meant in the Holy Scriptures, the best Guide, or Authority we have to relie on, (as I presume I have evidently prov'd) it was impossible for the Church of *Rome*, notwithstanding the Policy of the Popes, to have establish'd such a Doctrine.

Now as this Contest for Power and Grandeur in the Romish Church was the true Grounds of strenuously maintaining

taining this Opinion about the Spiritual Soul of Man, united to his Body, and subsisting after it in a separate State, all the Actions of the succeeding Popes abundantly confirm. For not to mention *Sabinianus*, the immediate Successor of *Gregory the Great*, and who sat in the Chair not above five Months, we find Pope *Boniface the Third* under *Phocas the Emperor of Constantinople* about *Anno Dom. 606.* assumed the first Grand Title of *Universal Bishop*, and was by the Emperour so Confirm'd. So that when the Grandeur of the Romish Church came to this height by the Policy of the Popes, especially *Gregory the Great*, the Doctrine of Purgatory, and Expiation by Masses, was too advantageous and gainful to be laid aside by succeeding Popes, because it became the Pillar and Support of the Roman Grandeur and Authority.

This was a Treasury rais'd from the Dead, but the next Treasury to support the Magnificence of the *Papal Power*, as it began to extend it self over the World, was from the Living, antecedent to their going into Purgatory. Hence came *Pardons for Sins*, and *Indulgences* to be a part of their Godliness, which is great Gain; To which *Clement 5th.* added the *Merits of the Virgin Mary*

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Mary and all other Saints, about *An. Dom.* 1305, to whom they should pray as Intercessors.

It is needless to recite the several Innovations in the Christian Church made by several Popes since *Gregory the Great*, all tending some way or other to aggrandize the Papal Power and Dignity, and the *Æthiopian*, I believe, will as soon change his Skin, and the Leopard his Spots, as the Church of *Rome* now Establish'd, quit so advantageous a Doctrine.

Thus I think I have unravell'd the whole Mystery of the Rise, Progress and present Continuance of that Idea, or Conception of Human Soul, and have made good by undeniable Connexion of History those Assertions I before mention'd relating to its Original. But amongst all the Opinions, *Chaldaick*, *Ægyptian*, *Pythagorean*, *Socratick*, *Platonick*, I do not find that either of these tell you the real Essence of that spiritual Substance united to the Body, I mean, what is the *ὁ λόγος τῆς ταυτῆς τῆς ὀνείας*, as *Plato* says, *de Legib lib. 10. paragr. 10.* What is the Essence, or *Ratio formalis* (as Logicians speak) of that Substance in particular, call'd *Human Soul*, whereon *Raciocination* depends; only indeed *Plato* says
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the Soul in general is a *Self-movent Principle*, and consequently Self-motion must be the *Essence* of the *Soul in General*, and therefore he attributes it to the *Sun, Moon and Stars*, (*Gods of the Antient Heathens*) but still the *Nature or Essence* of this *Human Self-movent Principle*, as distinguish'd from the rest by the *Noble Faculty of Reasoning*, they none of them explain. Nay, our Saviour himself in that main Battery of a Text, as I may presume to call it, against this my Opinion. *Matt. 10. v. 28.* doth not there nor any where else tell us *what that Soul of Man is which cannot be killed*, tho' from thence it is naturally enough urged, that it is, *something distinct from the Body, incapable of Dissolution by Human Means.* And so indeed is *Life* or the *Breath of Life*, as *Light* is call'd the *Light of the Sun*, distinguish'd from the *Body* as much as *Motion* is from *Matter*, and it is likewise *incapable of Dissolution by any Human Power*, because it centers in *God*, and he will certainly quicken our dead Bodies (for he is our *Resurrection and Life*) in order to appear at the *General Judgment*, so I do not see any Inference can possibly be made, *That our Souls are therefore Spiritual Substances.* Wherefore if any one quarrel with me, that I write against the *Immortality* of the *Soul of Man*, I answer them, That *directly* I do
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not so, for I allow in some sense *even Life* (which I call *Soul*) to be Immortal, as is here and elsewhere explain'd; But *directly*, my Intent only is to confound that Philosophical Notion of the Souls being a spiritual Substance united to the Body, &c. and by laying it aside, to endeavour to convince the World, That the Doctrine of true Christianity is, That *Man* after the Resurrection will be Immortal, and live to all Eternity. Indeed, if *by consequence* it follows, That Man will *wholly* perish, (*i. e.*) his Body lie in the Grave, until God shall be pleas'd to put Life into it again, and that such a spiritual Being is not part of his Composition, I cannot see I may any ways be blamed for denying the Immortality of a Being, which I prove has no Being at all.

C H A P. XI.

*The Summary of the Whole, or
Conclusion.*

THUS have I seriously weigh'd the *Common*, and I may say, *Erroneous or Mistaken Notion of the Soul of Man*, which I presume I have enforc'd with so good Arguments from Philosophy, against Philosophers; from the Dictates of Right Reason, against those who make Reason the only Standard of Belief; from the Holy Scriptures, against Those who pretend They believe Man has a *Spiritual Substance* in Him, from no other Ground but because They frequently mention the Word *Soul* and *Spirit* (tho' not one Text in the whole Bible naturally infers it to be a distinct Substance in Man) relating to Man, who was made in the Image of God, That I hope from all Sober Men my Sentiments will be receiv'd without prejudice, and I shall not be branded, or stigmatiz'd with the Name of a Broacher of Atheistical Principles, and an Enemy to Christianity, because I endeavour to represent the Naked Truth to Mankind in relation to the Spiritual Substantiality of the Soul. As for Those who have by Principles of Education imbibed the aforesaid Notion of the

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Soul, I know it will be very hard to unrivet them out of their prejudic'd Natures, especially if Illiterate and Ignorant; and not only unwilling, but unable likewise to comprehend the Reasons from Philosophy, the Dictates of Right Reason it self, and that which outbyasses all, the Holy Scriptures, urg'd in defence of this my Opinion. That there is such a part of Mankind is plainly evident, and the Reason why I expect such should decry my Notion of Human Soul, is their *Illiterate Ignorance*, which very oft excites Men madly and rashly to be led on by Popular Blindness, for want of a quicksighted Understanding. These Men I heartily forgive, if they rail and condemn this my Notion of Human Soul, because to be an *unapprehensive Idiot*, tho' really not a down-right *Natural Fool*, in Matters plain and easie to be understood, is in my Opinion Punishment enough. As to those of the *Roman Catholick Religion*, I cannot expect less than to be receiv'd with vast Prejudice and Obloquy indeed, because it strikes at the very Foundation of some Articles, and those the principal too, of their Religion. The Clamour of these Men for their *Great Diana*, I mean, *The Secular Interest of the Holy See*, as before I have shew'd you how profitable and advantagious Masses for the deceas'd Souls were, &c. must needs run high against me, and the Catholicks cannot but in the Language of the Prophet, gape at me like a rampant and
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roaring Lyon, and seek to devour me too. However the Cavils of these do by no means affright me, and whatever Censures they pass on me in this Point, I look upon them to be only the Effects of a *voluntary blind Zeal*, which affect me like the Belchings of an Hypochondriack, more with Compassion for the Diseas'd, than Indignation that they are done perhaps in my Presence. Yet who can pardon a *voluntary blind Zeal*, that discards all Common Sense and Reason, shuts both Eyes and Ears against all Arguments, and will *not See* for this very (but strange) Reason, because they *do See*, though darkly perhaps and through a Veil, which secular Interest has thrown over them, and they will not endeavour to remove. This is the whole Support of the Grandeur of the Roman Catholick Church, which if once withdrawn, the whole Fabrick of that Religion will necessarily sink and decay. And what can more conduce to the subverting those erroneous Principles, by which their devout Zealots are promis'd Heaven for their Souls, or a kind and favourable Purgatory, &c. *if they pay well for the Prayers of the Priest*, than seriously to instruct them of the false Foundation upon which they build, *viz. the Spiritual Substantiality of the Soul?*

Now so far as these my Assertions are Demonstrations against a Papist, do I believe this Doctrin will be kindly receiv'd by many of the Church of *England*, and no farther.

so that they will be presently apt to declare, *That I have endeavour'd well to give a Demonstrative Conviction to the Papist, were the Ground but solid and firm upon which I pretend to settle my Foundation, viz. That Life and Soul are the same*, according to the Tenour of the Scriptures, which is the only Authority they rely on to ground a Demonstration. To whom I must return this Answer, That I heartily wish any one whatever could convince me to the contrary; I am sure at present the Texts I have quoted, and the Reasons I have given from Scripture, evidently to me amount to a Demonstration, beyond all doubt, or question. And the Reason why any one should believe the contrary, can arise only from the little Consideration Men have of *Life*, of its inestimable Price and Value, (*vid. pag. 102, 182.*) of its vast Loss, if destroy'd, especially if commuted into a Living Eternal Death, or Eternal Damnation. For as the Poet says of *Health*, *That non est vivere, sed valere, Vita*, Martial. So may it be apply'd by way of illustration to Everlasting Torments, and he that lives eternally in Torment may properly be said to have a Duration, but not Life; For as the whole Tenour of the Scripture proclaims *Eternal Life* to be the Reward of the Righteous, *Rom. 6. 22. 1 Joh. cap. 2. 25.* So doth it necessarily imply a *Life with Happiness*; else were it better God gave the Godly no Life at all. Now as God has promis'd us *Life* in the next World, as
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Our greatest Reward, so is the loss of it here esteem'd the greatest Punishment: For which Reason Mankind has, by the direction of God Almighty, not by Mutual Consent, (as the learned Dr. *Nichols* observes in his Treatise of the Duty of Inferiors to Superiors) ordain'd and appointed the loss of Life for the greatest and most enormous Crimes committed in any Government, and that the Wicked shall not live out half their Days, and the Blood-thirsty be brought with Ignominy to the Grave.

As to the Insufficiency of the great Philosopher *Aristotle* and others to regulate the Notion of *Human Soul*, they publish'd to the World, I think I have evidently made it appear, and if I have been defective in stating the true Idea of *Human Soul* by my Definition, I shall be very glad if some learned Pen would rectifie my Error, and give the World a better in the room of mine; I am sure at present it seems to be most true and adæquate to those Conceptions a rational Man ought to have of it. That I have wholly exploded the Notions of *Sensitive and Vegetative Souls*, as Substantial Forms, and made Reason, or Ratiocination, the necessary Result of *Life*, and attributed it to Brutes too, let no Man ridicule or despise, before he has seriously considered *What Life is, and that none but an Omnipotent Being can give Life*. For as to the Non-appearance of Reason in Minute Animals, I do not think it worthy

to be thrown in as an Objection, because the many and various Ends Man, the most perfect sublunary Being, has to obtain in the World, necessitates him to think of as many various Ways and Means he can to procure those Ends; so that he must be involved of necessity also in abundance of Actions of Life, which demonstrate the height of his Reasoning Faculty. Now the reason of minuter Animals arising no higher than *to provide for their Subsistence, and avoid Danger*, p. 148. as by way of foresight, seems to be eminently conspicuous in the Ant, to whom *Solomon* bids the Sluggard Go, and learn, *Prov. 6. v. 6.* I cannot conceive why it should be stil'd a ridiculous Argument (as some are pleas'd to call it) to assert a *Proportionate Reason* to be implanted by God Almighty in Brutes, sufficient in all common Cases to preserve their own Being.

Now, Reader, I desire you seriously to reflect back upon the whole of what is here said, and deliberately weigh how many strong Arguments drawn from the Holy Scriptures (whereof one in some other Cases from Divine Inspiration is thought sufficient) confirm the Opinion of *whole Man's* dying until the Day of the general Resurrection, or Day of Judgment; when God, as at a prefix'd time, has declared he will judge the World, and consequently no such thing as the *Soul* will be pre-condemn'd to Hell before Judgment pass'd, or be received into Heaven *immediate*

diately after Death, according to God Almighty's common Method of Providence. What he may do for *his Favourites*, as I have before observ'd, nay innocent Children, who never were guilty of any actual Sin, and who, as our Saviour tells us, are such as are of the Kingdom of God, *Mark 10. 14.* I will not presume to determine or decide; altho' I must own there seem several Texts in Scripture to confirm such an Opinion, because God is said to be a God of *Abraham, Isaac, and Jacob, God of the Living, and not of the Dead*; plainly implying, *Those Persons, not their separate Souls*, to be existent, and living, I believe, in a State of perfect Bliss and Happiness.

Seeing I have before mention'd, *That Children, who have not actually committed any Sin, but are born in Original Sin only, may by the special Favour and Grace of God be raised to everlasting Life before a general Resurrection*, as our Saviour declares them to be such, *of whom is the Kingdom of God, Luke 18. v. 16.* I desire my Reader not to misconstrue and misapprehend my meaning, as if I made it a *positive Assertion*, That *they would really be so*, because I allow it to be highly probable, that some *Favourites* of God Almighty may be preferred to Heaven *even immediately after Death*; amongst whom we surely ought to interpret Children, as being of a Supereminent Innocence, and Goodness: No, I do not *positively* aver such a Translation of

them to the Kingdom of Heaven; but I only say, *It may be, or It is possible*. God Almighty *may* bestow that Favour on little Children, to bring them early to those Heavenly Mansions he told his Disciples of, *whether he must ascend first to prepare a Place for them, that where he was, they might be also*, John chap. 14. v. 2, 3. But such an Inference I cannot upon any rational Grounds make from those Texts in several of the Evangelists mention'd relating to little Children being brought to our Saviour; nay, tho' St. Matthew says, *Of such are the Kingdom of Heaven*, cap. 19. v. 14. For the Words *Kingdom of God*, and *Kingdom of Heaven* have very various, and different Significations As,

1. By it is meant the *Kingdom of God's Power*; as Psalm 103. v. 19. Psalm 145. 13. Dan. 4. v. 3, 34.

2. The *Kingdom of God*, or *Heaven*, is meant the *Kingdom of Grace*, which suffereth Violence, Matth. 11. v. 12. And it is *within us*. Luke 17. v. 21. And this is that *Kingdom of God* our Saviour means, which is made of little Children, Luke 18. 16. because in the Verse following our Saviour says, *Whosoever shall not receive the Kingdom of God as a little Child, shall in no wise enter therein? i. e.* cannot make his Calling and Election sure, as St. Peter says, when he shews us how an entrance is to be made into that Kingdom, 2 Pet. cap. 1. v. 11. See also Colos. 1. v. 13. John 3. v. 5. Therefore from any of these Texts I pretend

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tend not to prove (as some may misinterpret me) that Children, by reason of their great Innocence, will before a general Resurrection be made Partakers of

3. The *Kingdom of Glory*, as it is call'd, the Reward of those that are, or shall be persecuted for Righteousness sake, *Matt. 5. v. 10. viz. a place of Celestial Happiness, or the Heavenly Jerusalem.*

For all Children, as they have been guilty of *Original Sin*, must all die, and *as in Adam we all sinned, so in Christ shall we all be made alive*, 1 Cor. 15. 20. But it must be so, as every Man must be in his own Order, v. 21. and at a prefix'd time, *when the Trumpet shall sound, at the last Trump*, v. 35. Wherefore I cannot think, as others are apt to imagine, that in the common Language, *The Souls of Children*, by reason of their great Innocence, are *immediately* wrapt up into Heaven, as soon as separated from the Body, to use the Platonick Cant; or that Children are in themselves so much the *Favourites of Heaven*, as to be rais'd to a State of Bliss and eternal Happiness before a general Resurrection: Because upon account of Good Works, they cannot be adjudg'd or preferred to such an happy State, as being incapable of cloathing the Naked, feeding the Hungry, &c. *Matt. 25. 35.* Therefore I can only conclude, that I verily believe they *will rise to Life everlasting, but as yet have not attained therewith*, but must undergo the common Fate of the rest of Mankind,

kind, and for *Original Sin* suffer a Temporal Death, whereas others for their *Actual Sins* may suffer Eternal Death.

But seeing (says the *Psychomathist*) you fancy, or imagine, that some Persons, for you will not allow *Spiritual Souls* are rais'd before a general Resurrection, What is that you conceive to be rais'd of Man? It cannot be his *Body*, for that we see parts of it, as *Bones*, several Years after in the Grave, and we do suppose, and justly may, also, that the *Bones* of *Abraham*, *Isaac*, and *Jacob*, like those of *Joseph* the Patriarch, were in the Grave several Years, tho' you assert from our Saviour's Argument, *their Persons*, not their *Spiritual Immaterial Substances*, call'd *their Souls*, to be in Heaven. Is there a *Quid Humanum*, distinct from the *Body*, or *Cadaver* rais'd up, which made the Representations of those Men which dyed, or were translated to Heaven, as of *Moses* and *Elias*, who appear'd, no doubt, in the proper Similitude of Men, when they appear'd to our Saviour upon Mount *Thabor*? *Plato* says, *Something will remain, or survive the dead Body*; which he calls an *Immaterial Substance*, or an *Immortal Soul*; which Notion seeing you reject, pray tell me what Notion you have of the *Resurrection of the Dead before a general Resurrection*, whether their *Human Beings*, or *Personities* (to use the Language of *Metaphysicians*) are rais'd abstractedly from their *Bodies* or no, and conducted into *Celestial Glories*? If
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so, then we are but where we were at first, for if such *Human* abstracted *Beings*, *Personities* be raised up from the Dead, our Cavil and Difference is only about Words, and on no real Grounds, seeing I call them *Incorporeal Substances*, or *Spiritual Souls*, which you perhaps call by some other Name.

Now I presume I have made this Objection so fair, and drawn it up so strong, that even the most prejudic'd *Psychomathist* could hardly have drawn it up closer, or urg'd it with greater force of Argumentation, therefore I will endeavour to solve it as clearly as I can, seeing it seems to import, That I must give an Account of the *Modus* of Man's Resurrection, and the State of the Dead, which I think it impossible for any Man to do, as it ought to be done, I mean so, as to give us a Demonstrative Conviction. However, according to that Light I have from the Holy Scriptures, I presume I may return this as a sufficient and satisfactory Answer to the former Objection.

I. That the *Psychomathist* urges no more, than, as St. Paul said before him, *How are the Dead rais'd up? and with what Body do they come?* 1 Cor. xv. 35. Therefore the Answers St. Paul himself makes, sufficiently refute the *Psychomathist*, v. 36. *Thou Fool, that which thou sowest is not quickned except it dye, and that which thou sowest, thou sowest not that Body that shall be, but bare Grain,*

Grain, it may chance of *Wheat*, or some other Grain, but God giveth it a Body, as it pleaseth him, and to every seed his own Body, v. 28. It is sown a *Natural Body*, and it is raised a *Spiritual Body*; there is a *Natural Body*, and there is a *Spiritual Body*, v. 44. On which Places I cannot forbear giving this Paraphrase, or Comment: You are very inquisitive to know the Manner of the Resurrection, (says St. Paul to some) and particularly you would be satisfied in your Curiosity with *what kind of Bodies Men are raised up at the Resurrection*; I do tell you plainly, That Man must dye, before he can be quickned, or live again, as Corn thrown into the Earth to corrupt in order to bring forth more Corn of the same Nature, but the Manner of it is in the Power of God; For that *Numerical Identical Corn* which was sown perishes, and by its corruption brings forth first a Blade of Grass, or the like, then a Stalk, then an Ear, in which several Numbers of the same sort of Corn are contain'd, tho' not the numerical Corn first sown, to whom God gave a similar Being, or Likeness to the first Corn of all; This is that *Body* with that Form God is pleas'd to give, or order to be produced from the corrupted Grain. Thus fares it in the Resurrection of Man, the *Natural Body* is buried, and reduced to rottenness in the Grave, but out of that *Natural Body* so sown in Corruption, there will be raised a *Spiritual Body in Incorruption*, which God will give to every Man as it
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pleaseth him: So that as to the Form or Likeness thereof you must rest contented, and depend on the Power of God for it; But I tell you still, that it will be your *Body*, and not a *Spirit*, or *Spiritual Substance*, that will be so raised and spiritualiz'd. Therefore,

2. I do say, not that any thing call'd a *Quid Humanum*, or *Personality*, was, or will be raised, or a something will remain, or survive the Carcase, as Plato says, (which something I wish he, or any one else, could unfold to me what it was) But I do averr confidently, and am verily perswaded I am in the right, according to the Testimony of the Holy Scriptures, *That at the Resurrection* (at any time) a *Body τὸ Σῶμα*, as St. Paul expresses it in every Verse above-mention'd, such as God is pleas'd to give, is rais'd and made spiritual out of the corrupt Body of the deceas'd. This I am sure seems to be the genuine Sense of all the foremention'd Verses recited out of St. Paul, and according to the true intent of the Resurrection, explain'd by the Similitude of Corn sown in the Ground, and therein corrupting, nor doth it any wise in the least derogate from the true Principles of Christianity, tho' it seem here a new Notion, because we have been so long fed up with that Platonick Whymfie of a *Soul*, or *Spiritual Being separable from the Body*, and existing in it, which leads us all into an Error in the Scriptures also, by conceiving *Carcase and Body* to be the

the same thing, and distinct from its imaginary substantial Soul. Therefore when I say, *The Body will be rais'd*, I mean, *Man as he was once a living Creature will be so raised up from the Grave again, and with the Eyes of Flesh spiritualiz'd will see God; And that God doth not, or is oblig'd to, or will require the particular Particles of Bones, or Flesh that made Man, and was buried in the Grave and turn'd to Atomes, or Dust out of which he was first formed: But, as I said before, Out of that Corrupt Body, God will raise a Spiritual Body, in similitude like that which Living Man bore on Earth, according as it pleaseth him.* This I think is the Doctrine St. Paul teaches us, and every way justifiable by the true Principles of Christianity, nor can it lead us into so many Labyrinths as that Notion of a *Spiritual Substance united to the Body* frequently doth; therefore it is evidently plain what I mean by Persons, *i. e.* The Living Creatures, as once Men, are in a state of perfect Bliss and Happiness. Indeed God may, if he pleases, gather together the very *individual scattered Atoms* of every Man that has been buried and corrupted in the Grave, and reunite the same into the Form of that Living Creature they in this World composed, and raise the very *Numerical Man* as to every Particle he was made of, because this doth not exceed an Omnipotent Power; but yet I do not see that either by plain Scripture, or Consequences drawn from any Texts therein contain'd, God says he will

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will do so, or has declared any such Ways of his in the reproduction of Man by a Resurrection, when he shall please to give him Life again.

And as by Gods peculiar Grace and Favour it seems not to be deny'd but that some Persons of Eminent Piety and Goodness *may be* receiv'd into Heaven *immediately* after Death, so it is probable also, that Men of Great Villany and Enormous Lives may be punish'd with *immediate Damnation* after Death, but I cannot say I have so good Grounds to assert either, especially the latter, as I have to prove *Life and Soul* to be the same thing generally in Scripture: Indeed in Christian Compassion, supposing it were really true, That the deceas'd just Man went *immediately* to Heaven, yet I could wish none went into *immediate eternal Torments*, seeing those Torments will begin too soon even at the General Judgment for a Sinner that must suffer them eternally. But these *Suppositions* I pass by, tho' even these seeming Difficulties can be easily resolv'd, if the Opinion of some learned Men be true, as very probably it seems to be, *viz. That God will raise Man consisting of Matter, tho' not of the same numerical Matter* (as Metaphysicians speak) *of which he was actually compounded when he died*; which is enough to denominate Man to be rais'd again the *same Man*; as we say a River is the same several Years together, tho' the very same particular individual Current of Water, which

which is now contain'd within its Chanel, perhaps never will be contain'd within the same Chanel again, by reason of its being in continual fluxion. Thus *Abraham, Isaac, Jacob, and Moses*, may be said to be rais'd from the Grave, tho' their Numerical Bones and Flesh rot and perish in the Earth; that is, Matter animated and quickened into Life, containing the same Likeness, Qualities and Qualifications, tho' in greater perfection, as were in *Abraham, Isaac, &c.* when they were upon Earth, may be raised by God's special Grace and Favour, and received into Everlasting Joy and Happiness before a General Resurrection. But that the *separate Souls* of either of them were so rais'd, we have not the least Warrant from Scripture: For why must *Numerical Identity* of Matter be requir'd to style Man the *same* again? Why cannot Man rightly and truly be denominated *the same* at eighty or an hundred Years, in respect of his Humanity, tho' not his Vigour and Strength as he was when thirty Years old, or less, notwithstanding, like a River of Water, by continual addition of fresh Nutrimment, or diminution of Nutritious Juices, he lives in a perfect Flux State, and every Moment almost changes Particles of Matter? For indeed, considering Man's Flux State, or Being in this World, it is impossible to conceive how Man can be composed of the *same Numerical Particles* of Matter at the Resurrection, in order that they may, with the Soul conjoyn'd, (as
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the *Psychomuthists* are pleas'd to express themselves) participate of Happiness or Misery together. Nor do I see any Necessity or Reason from Scripture to believe such a Doctrine; I must confess I do not think it impossible for God, as an omnipotent Power, to reunite every individual Particle that compos'd Man's Living Body, when he shall be pleas'd to raise him from the Grave; but yet this is no Argument to prove, *that God will do so, because he is able to do so*; for such an Inference would, if true, oblige God Almighty to do all he is able to do; which I presume to be abominably absurd. The common Pretence, I know, to found such a Doctrine on, is this, *That those very Particles that compos'd a Living Body, which died in a state of Sin, and were Copartners in Wicked Actions, shall be punish'd with the Soul at the Resurrection, and no other Particles, because other Particles did not sin with the Soul; And such Particles, &c. as have co-operated to Good Actions, shall be rewarded, and no others.* But where is there any such Doctrine in the Scripture? *Job* says indeed, *Though after my Skin Worms destroy this Body, yet in my Flesh shall I see God; whom I shall see for my self, and mine Eyes shall behold, and not another*, *Job 19. v. 26, 27.* But surely no Man can wrest this Text to apply it to those Individual Eyes, compos'd of certain Numerical Particles, at that time when he spake these Words, because the various Infirmities the Eyes are subject to, by reason of

Old Age, Diseases, or Casualties, continue them in as flux a State as any other Parts of the Body besides; and we may as well say a fat gross Man will rise fat and gross, a dropfical Man dropfical and swoln, or the like, if the individual Particles that compos'd such Men are necessarily required after the Resurrection to make up the former Composition. Therefore I think it better to interpret the Text, That at the Resurrection *Job* will see God with the *Eye of Flesh*, or be rais'd *Flesh spiritualis'd*, a Man in all appearance the very same he was on Earth: For I observe by the whole Current of Scripture, where *Angels* appeared from Heaven, as to *Abraham*, Gen. 18. v. 2. to *Jacob*, Gen. 32. v. 24. to *Gideon*, Judges 6. v. 11. to *Manoah*, Judges 13. v. 11. to our Saviour, *Matth.* 17. v. 3. to *Philip*, Acts 8. v. 26. to *Peter*, Acts 12. 7. they all appear'd in the Representation or Similitude of Man, according to that outward Form, or Structure of Parts Man usually bears: Therefore, if Man shall be endowed with an Angelical Nature after the Resurrection, as undoubtedly he will be, what Grounds from Reason or Religion can we have to imagine he will be rais'd with the very individual Particles of his Composition, seeing the Similitude of the same Man, compos'd of Spiritualiz'd Flesh, seems to be sufficient, according to the soundest Interpretations and Meaning of the Holy Scriptures, to denominate the *same Man* to be rais'd from the dead? Nay
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it is farther observable, that in all these Appearances of Angels they performed *corporeal Actions*, as *Gen. 18. v. 8. They did eat*; as *Gen. 32. He wrestled with Jacob*, and *touched the Hollow of his Thigh*; as *Judges 6. The Angel of the Lord sate under an Oak, v. 21. put forth the End of his Staff that was in his Hand*, *Judges 13. 11. Spake as Man speaketh*, *St. Matth. 28. v. 2, 5.* And our Saviour, after his Resurrection from the Dead, when he had undoubtedly put on his Angelic Nature, and appeared to his Disciples, *Who suppos'd they had seen a Spirit*, *Luke 24. v. 37.* took a Piece of broiled Fish, and an Hony-comb, and did eat before them, *v. 42, 43.* to convince them that he *was no Spirit*, but compos'd of *Flesh and Bones*, which at his Ascension I verily believe were both spiritualiz'd, and immortaliz'd; for in the same Shape or Similitude he bore on Earth he was (I doubt not not) parted from them and carried up into Heaven, *v. 71. Mark 16. v. 19. Acts 1. v. 9.* Now, if to make all these Appearances be required, *Identity of Particles*, or an *Abstracted self-existing Spirituality*, distinct from Corporeity or Materiality, where were those Particles of Blood and Water that were once part of our Saviour's Composition? What become of the Integral Particles which made up before, and after his Resurrection ought again to have been re-joyn'd to the Wound of his Side? For it is plain there was not only a Deficiency of Particles in his Hands and Feet, but

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his Side also, or else St. *Thomas* could not have thrust his Fingers into the Wounds. Therefore far be it from any reasonable good Christian to say, *That our Flesh* (tho' Matter) *cannot be spiritualiz'd*, albeit 'tis as to the *Modus* incomprehensible by us; or that *Identity of Particles* is necessarily required to the Reproduction of the *same Man*.

Again; as to the Reason, or Pretence rather, *That those Particles which sinned, and no other, according to Divine Justice, ought to be punished*: I answer, That Man, in reference to his Salvation or Damnation, is never considered as a Lump or Mass of Particles, which being Matter, are in themselves, as such, wholly insensible, neither capable of Pain or Pleasure: But Man, considered as he ought to be, is a sensible and rational living Creature, whose Sense being a necessary Consequent of Life, Man is therefore capable of Pain and Pleasure. Now if such a Being be raised from the Dead, and God punishes or rewards that Being, according to its Deserts, why doth not God properly punish or reward the *same Sinner*, or the *same just Person*, tho' he has not the very identical Matter he was composed of, when he actually sinned, or acted Righteousness? Besides, shall these numerical Particles that sinned at the Age of twenty Years, and those numerical Particles that grew up with the same Sinner to the Age of fourscore, be united in order to be joyntly punished? With what a Bulk or Mass then of material Particles would

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would one that died old be raised with at the last Day? So that Man would of necessity be raised rather *a monstrous and prodigious Bulk*, than bearing the Image or Similitude of the earthly Man. Let us therefore rest quiet, and sit down with this assurance, That at the general Resurrection we shall All be raised in our former Human Likeness, but our Flesh and Blood must put on Incorruption, and be spiritualiz'd into such a Body, as will be capable of receiving those immense Joys God has promis'd to the Righteous, or enduring those eternal Torments he has denounced against the impenitent hardened Sinners. And all this will be done to the very *same living Creature*, tho' the very flux Constitution of his mortal Nature be such, that as to *Identity of Particles* he is scarce ever the same from the Day of his Birth, to the Day of his Death, or Corruption in the Grave.

As to our State and Condition in which we shall be rais'd at the Resurrection of the Dead, and how much we shall be like the Persons we were when living on Earth, it seems to be very precarious and conjectural; yet most eminent Divines are of Opinion we shall be raised in the full stature of Man, as if at the Age of about thirty Years old, in perfect Strength, Vigour and Beauty, without the least Deformity whatever, tho' we died in a decrepit old Age; because about that Age our Saviour died and rose again. How

far their Reason holds good, I will not at present examine, but I as verily believe we shall rise again in the Age of the greatest Perfection as Human Nature is capable of, as I do that we shall all appear before the Throne of God *bodily*, and with these Eyes see our Saviour, tho' Worms consume our Flesh, but with exceeding more glorious Perfection than we had on Earth, and less Incumbrances of constituent Parts than we now retain: For the Lungs, Heart, Stomach, and Intestines, and indeed the whole inward Frame of Man, which are now the Instruments of Continuation and Propagation of this present mortal Life, can be of no use to a glorified spiritualiz'd Body. Besides the Change of the inward Frame of Man, which I justly presume will be useless and insignificant at the Resurrection, so I think I may safely profess that I believe the very Flesh and Blood we now enjoy will be chang'd also, because the Ends and Purposes ordain'd *for the Blood* to preserve Man in his Being in this World by *continual Circulation*, and for the Flesh to give Man a Relish of Sensual Pleasures on Earth, as lawfully taken, they are the Blessings of God, are void and of none effect; so that corruptible Flesh and Blood cannot enter into the Kingdom of Heaven, 1 Cor. cap. xv. v. 50. The Pleasures Man will enjoy in Heaven, will be so infinitely above the Impressions of Delight, Flesh and Blood is capable of, that there is a Necessity Man should be chang'd
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from a corruptible to an incorruptible State, and Mortality be cloath'd with Immortality.

But some will say, 'How then is the *same Man*, which died, risen from the Dead, if neither Flesh, nor Blood, nor any constituent Parts of Man rise from the Grave, when the last Trump shall give Summons to the Dead? To which I answer, Flesh and Blood *can* unquestionably, nay *St. Paul* by the Spirit of the Holy Ghost tells you, *will be* transmuted by the Power of God from a State of Corruption to a State of Incorruption, 1 Cor. xv. v. 54. And the same God undoubtedly can *spiritualize Matter* without altering the Similitude, or exteriour Likeness, (if that be the Likeness we are to enjoy at the Resurrection) and without any diminishing, but rather superadding to Man's Perfections. So that the Change here meant, seems no ways to infer a Change of Man into some other different Being or Creature, but only from a State of Imperfection to one of great Perfection, *i. e. From a Natural Body to a Spiritual Body*, Man still retaining *Body* as when living upon Earth. Now what that *Spirituality* is, or the Nature of Spirit, I will not pretend positively to determine, for I take it to be extreamly difficult to understand, and almost incomprehensible by us, tho' some Men are pleas'd to think it not so, but what rational Grounds they have for so doing I must own I am wholly ignorant of. The Account our Saviour

gives us is only *that Spirit had not Flesh and Bones*, as they saw him to have, *Luke 24. 39. Isaiah 31. 3.* Yet this negative Explication gives us but very little Light to comprehend the Nature of a Spirit, because several Thousand other Things, as they are not Spirits, so neither have they Flesh and Bones, and consequently the difficulty of explaining and comprehending the Nature of a Spirit is not made more intelligible from Scripture, than it is rendred perplex'd from Philosophy. But seeing we have been bred up Philosophers, at least ought to be, before we study Divinity, we learn by *Aristotle* and others, that Man is *compos'd of Body and an immaterial Substance*, call'd Soul, which is immortal also as Spirits in their own Nature ought to be conceiv'd, whereupon we usually from those very Philosophers learn and believe *the Union of this immaterial Substance to the Body*, without the least scruple or examination, but for what reason, I profess, I cannot tell. The Metaphysicians endeavour with all the Subtlety they can to unfold the Nature of a *Spirit*, as contradistinct to Matter, shewing the *penetrability* of one, and the *impenetrability* of the other, the *amplitude* of Spirits and *quantitative Extention* of Matter, yet at the same time owning a *co-extention* of the Spirit or Soul of Man to the Body, but not *quantitative*, with several such notional Explications. But how tends this mystical Jargon to the clearer enlightning the understanding

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standing in the apprehending the Nature of a Spirit, especially one united to the Body of Man? St. Paul, when he speaks of Man's being glorified at the Resurrection, 1st Cor. 15. tells you, That he will be rais'd a *Spiritual Body*. I must confess, as to the *Modus*, how God Almighty *spiritualizes a Body*, I cannot comprehend, but I believe he both can, and will do it; therefore where lies the absurdity to say a Man will have a *Spiritual Body*, i. e. Matter spiritualiz'd, without recurring to the Notion of an immaterial Substance to explain the Nature of that Spirit, which is suppos'd to be in Man, and to be united again to his Body after the Resurrection. I may here demand of that Aristotelian Metaphysician, whether he doth not think Bodies so spiritualiz'd will not be *penetrable*, for it's plain they will put on the Nature of Angels, which all allow to admit penetration, yet still the Apostle calls it *Body*? How then can Penetration be the peculiar Attribute, or specific Difference of a *Spirit*? How comes *immaterial Substance* to be good Sense amongst the Philosophers, and *immaterial Body* a Contradiction, seeing the Word Immaterial is accounted the same as Spiritual?

Again, The Evangelist tells us, *John* 20. v. 19. That when our Saviour was risen from the Dead, he came to his Disciples *when the Doors were shut*; Did he penetrate Matter, or no? It's plain he was no immaterial Being, for he shewed unto them
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his Hands and his Feet, *v. 20.* and *Thomas* put his Fingers into his Side, *v. 26.* and having Flesh and Bones, he desired to be seen and handled, *Luke 24. 29.* because a Spirit had not Flesh and Bones as he had. If I say in such a State as this he could penetrate Matter, how does *Penetration* explain the Notion of a Spirit to us? If he came in sily, and opened the Doors and shut them again, invisible to all the Disciples there gathered together, as some perhaps may explain this Text, I do not see upon what Grounds they possibly can put such a scandalous Gloss upon this miraculous Action of our Saviour, it looking in that sense more like a juggling Trick than a Miracle. Which God forbid any good Christian should conceive such an Opinion of our blessed Saviour. As for *Extention*, not *Quantitative*, but *Entitative*, as those Metaphysic Philosophers are pleas'd to speak, the other Attribute, or necessary Qualification of a Spirit, call'd by *Dr. Hen. More*, *Amplitude*, I must declare I have no Idea of it, unless I conceive it *Quantitative*. For the Objects of the Understanding are undoubtedly *Singularia*, and *Materialia*; so that my first Conception or Idea must be fix'd on Matter. But then, say they, *You may conceive an Extention abstracted from all Matter afterwards.* I answer no, it is impossible; and I desire my Reader, before he read any farther, to form a Conception, if possible, or Idea of *Extention*, and tell me if at the same time *Matter* is not the Basis

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Basis of that Thought. I profess my cloudy Understanding always does so, and I never could form a Conception of an immaterial Being, but my Thoughts gathered the Species I feign to my self from a material; others perhaps of more refin'd Cogitations may be able to do it; I own my Inability and gross Thoughts in conceiving immaterial Beings, nicely and abstractedly: For as to the abstracted Notions of Mathematicks, which has the nearest affinity to Metaphysicks, if we discourse of Lines, Angles, Tangents, &c. unapplied to Matter, yet we form in our Heads the Ideas of those Lines being drawn perhaps on a plain or globous Body, and the Angles of perhaps a triangular, quadrangular, or some other multangular Body; nay our finite Understandings, I dare presume to averr, cannot possibly think such Conceptions without it. So that the very Conception of *Extention* cannot possibly be without the Conception of Matter, or Body with it: Therefore Philosophers must, I think, find out some other Notions than *Penetration* and *Extention*, (tho' *Entitative*) to explain the Nature of a Spirit by, especially those who think the Nature of a Spirit is as easily conceivable and as explicable too as Matter. Now if there be so great a difficulty in apprehending the Nature of a Spirit, considered as a separate self-existent Being, what Conceptions can we form of a Spirit united to a co-extended material Being? What third Being

ing can that be, which is compos'd of *Penetrable Impenetrability*, i. e. has in it the Essences of Matter and Spirit intirely conjoyn'd together? What Idea can we possibly have of an *immaterial quantitative Extension*, the very Notions implying near a Contradiction, applicable to one Composition? The *Modus* certainly of such an Union must be Matter of Faith, and not Philosophy; and so I leave it.

Thus I presume it evidently appears the Metaphysic Notion of the Soul or Spirit of Man is scarce comprehensible by us, which is the only Science that pretends abstractedly and philosophically to explain its Nature and Original, together with its Attributes or Qualifications, and what Mischief in Matters of Religion this Opinion of *a Soul's separate Existence after Death* has done, I have already recited: Did we but see what a miserable poor ignorant Crew in Popish Countries were seduc'd almost to the Idolatrous Worship of departed Souls; with what pretended Devices the Priests sometimes are forced to couzen their Profelytes into this Belief, by forging the Apparition of Souls creeping under the Altar; by Preaching up the Return of Souls out of Purgatory, to work Miracles amongst the Living, as was eminently conspicuous in that famous Story of *Fetzer*, a Lay-Brother of *Berne*, mention'd in the Right Reverend Dr. *Burnet's* Letters of Travels, worthy every Bodies reading; besides those numerous Stories mention'd
by

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by the learned Dr. *Wake*, in his History of the Mass, &c. we should justly cry out, as of old, *Bone Deus! in qua tempora incidimus?* What a strange Doctrine are we now taught! and pity their blind Zeal and ignorant Devotion. But of this I have said enough elsewhere already. But because the Story of *Jetzer* is so very remarkable an one for a religious Cheat, perform'd in *Berne* in *Switzerland*, to decide a Controversie then depending between the *Dominican* and *Franciscan* Orders; I will here give it you in the Words of that learned Prelate before-mention'd, because many that may possibly read this Book, may not have seen those Letters of his where it is related as extracted out of the Records of that City; seen, read, and perused, by himself, as that worthy Author declares.

‘ About the beginning (says he) of the
‘ 15th Century, a Franciscan happened to
‘ Preach in *Francfort*, and one *Wigand* a
‘ Dominican coming into the Church, the
‘ *Cordelier* seeing him, broke out into Ex-
‘ clamations, *Praising God that he was not of*
‘ *an Order that prophaned the Holy Virgin,*
‘ *or that poysoned Princes in the Sacrament;*
‘ (for a Dominican had poysoned *Henry*
‘ *VII.* Emperor of *Germany* with the Sacra-
‘ ment) *Wigand*, being extreamly provok’d
‘ with this bloody Reproach, gave him the
‘ Lye; upon which a Dispute arose, which
‘ ended in a Tumult, that had almost cost
‘ the Dominican his Life, yet he got away.
‘ The

' The whole Order resolv'd to take their
 ' Revenge, and in a Chapter held at *Vimp-*
 ' *sen*, *Anno Dom.* 1504. they contrived a
 ' Method for supporting the Credit of their
 ' Order, which was much sunk in the Opi-
 ' nion of the People, and for bearing down
 ' the Reputation of the Franciscans. Four
 ' of the Juncto undertook to manage the
 ' Design; for, they said, since the People
 ' were so much dispos'd to believe Dreams
 ' and Fables, they must Dream of their
 ' side, and endeavour to Cheat the People
 ' as the others had done. They resolv'd
 ' to make *Berne* the Seat in which the Pro-
 ' ject should be put in execution; for they
 ' found the People of *Berne* apt at that
 ' time to swallow any thing, and not to
 ' make severe Enquiries into extraordina-
 ' ry Matters. When they had formed their
 ' Design a fit Tool presented it self; for
 ' one *Jetzer* came to take their Habit as a
 ' Lay-Brother, who had all the Disposi-
 ' tions that were necessary for the Execu-
 ' tion of their Project; for he was extream
 ' simple, and much inclin'd to Austerities;
 ' so, having observ'd his Temper well, they
 ' began to execute their Designs the very
 ' Night after he took the Habit, which
 ' was on *Lady-day*, 1507. One of the Fri-
 ' ars convey'd himself secretly into his
 ' Cell, and appeared to him as if he had been
 ' in *Purgatory*, in a strange Figure, and he
 ' had a Box near his Mouth, which, as he
 ' blew, Fire seem'd to come out of his
 ' Mouth: He had also some Dogs about
 ' him

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him that appear'd as his Tormentors: In this Posture he came near the Friar while he was in Bed, and took up a celebrated Story which they used to tell of all their Friars, to beget in them a great Dread at the laying aside their Habit; which was, That one of their Order, who was *Superiour* of their House at *Soloturn*, but laying aside his Habit, was killed in his Lay-Habit. *The Friar in the Vizard said he was that Person, and was condemn'd to Purgatory for that Crime* [of laying aside his Habit] but he added, *That he might be rescued out of it by his means*, and seconded this with most horrible Cries, expressing the Miseries which he suffered. Poor Friar *Jetzer* was excessively frightened, but the other advanced and required a Promise from him to do that which he should desire of him, in order to the delivering him out of his Torment. The affrighted Friar promis'd all that he ask'd of him: Then the other said, He knew he was a great Saint, and that his Prayers and Mortifications would prevail, but they must be very extraordinary. The whole Monastery must for a Week together discipline themselves with a Whip, and he must lye prostrate in the form of one on a Cross, in one of their Chappels, while Mass was said, in the sight of all that should come together to it. And he added, *That if he did this, he should find the Effects of the Love of the blessed Virgin*, together with many other extraordinary Things; and said he would
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‘ appear again accompanied with two o-
‘ ther Spirits; and assured him, that all
‘ he did suffer for his deliverance out of
‘ Purgatory should be most gloriously re-
‘ warded. Morning was no sooner come
‘ but that Friar *Jetzer* gave an account of
‘ this Apparition to the rest of the Con-
‘ vent, who seem’d extreamly surpriz’d at
‘ it; they all press’d him to undergo the
‘ Discipline that was enjoyn’d him, and
‘ every one undertook to bear his share; so
‘ the deluded Friar perform’d it all exact-
‘ ly in one of their Chappels of their
‘ Church: This drew a vast Number of
‘ Spectators together, who all considered
‘ the poor Friar as a Saint, and in the mean
‘ while the four Friars that managed the
‘ Imposture magnified the Miracle of the
‘ Apparition to the Skies in their Sermons.
‘ The Friar Confessor was privy to the
‘ Design, by which means they knew all
‘ the little Passages of the poor Friar’s Life,
‘ even to his Thoughts, which helped them
‘ not a little in the Conduct of the Matter.
‘ The Confessor also gave him an Hostie,
‘ with a Piece of Wood, that was, as he
‘ pretended, a true Piece of the Cross of
‘ our Saviour, and by these he was to for-
‘ tifie himself, if any other Apparitions
‘ should come unto him, since evil Spirits
‘ would be certainly chained up by them.
‘ The Night after that, the former Appa-
‘ rition was renew’d, and the masqued
‘ Friar brought two others with him in
‘ such Vizards, that the Friar thought they
were

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‘ were Devils indeed. The Friar presented
‘ the Hostie to them, which gave them such
‘ a Check, that he was fully satisfied of
‘ the Virtue of this Preservative.

‘ The Friar that *pretended he was suffering*
‘ *in Purgatory*, said so many Things to him
‘ relating to the Secrets of his Life and
‘ Thoughts, which he had from the Con-
‘ fessour, that the poor Friar was fully
‘ possess’d in the Opinion of the Reality
‘ of the Apparition. In two of these Ap-
‘ paritions that were managed in the same
‘ manner, the Friar in the Masque talked
‘ much of the Dominican Order, which he
‘ said was excessively dear to the blessed
‘ Virgin, who knew herself to be conceiv’d
‘ in Original Sin, and that the Doctors
‘ who taught the contrary were in Purga-
‘ tory: That the Story of St. Bernard’s ap-
‘ pearing with a Spot on him, for having
‘ oppos’d himself to the Feast of the Con-
‘ ception, was a Forgery: But that it was
‘ true, that some hideous Flies had ap-
‘ pear’d on St. Bonaventure’s Tomb, who
‘ taught the contrary, That the blessed Vir-
‘ gin abhorr’d the *Cordeliers* for making
‘ her equal to her Son; That *Scotus* was
‘ damn’d, whose Canonisation the *Corde-*
‘ *liers* were then soliciting hard at *Rome*,
‘ and that the Town of *Berne* would be
‘ destroy’d for harbouring such Plagues
‘ within their Walls, &c.

‘ When the enjoyned Discipline was ful-
‘ ly perform’d, the Spirit appear’d again.

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and said he was now delivered out of Purgatory; but before he could be admitted to Heaven, he must receive the Sacrament, having died without it; and after that he would say Mass for those who had by their great Charities rescued him out of his Pains. The Friar fancied the Voice resembled the Prior's a little, but he was then so far from suspecting any thing, that he gave no heed to that suspicion.

Some Days after this the Friar appear'd as a Nun in all Glory, and told poor *Friar Jetzer*, That she was *St. Barbara*, for whom he had a particular Devotion; and added, that the blessed Virgin was so much pleas'd with his Charity, that she intended to come and visit him: upon which he immediately call'd the Convent together, and gave the rest of the Friars an Account of this Apparition also; which was by them all entertain'd with great Joy, and the Friar languish'd in Desires for the Accomplishment of the Promise that *St. Barbara* had made him. After some Days the long'd for Delusion appear'd to him, cloathed as the Virgin used to be on the great Feasts, and indeed in the same Habit: There were about her some Angels, which he afterwards found were the little Statues of Angels, which they set on the Altars on great Holy-days: There was also a Pulley fastned in the Room of the Im-

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Impostors Head, and a Cord tied to the
Angels, that made them rise up in the
Air and fly about the Virgin, which en-
creased the Delusion. The Virgin, after
some Endearments to Friar *Jetzer*, extol-
ling the Merits of his Charity, told
him, That she was conceiv'd in Original
Sin; and that Pope *Julius* the Second,
that then reign'd, should put an end to
the Dispute, and was to abolish the Feast
of her Conception, which *Sixtus* the
Fourth had instituted, and that Friar *Jet-*
zer was to be the Instrument of perswa-
ding the Pope of the truth of that Mat-
ter. Then she gave him three Drops of
her Son's Blood, which were three Tears
of Blood that he shed over *Jerusalem*;
and this signified, that she was three
Hours in Original Sin, after which she
was by his Mercy delivered out of that
State: For it seems the *Dominicans* were
resolv'd so to compound the Matter, that
they should gain the main Point of her
Conception in Sin, yet they would com-
ply so far with the Reverence for the Vir-
gin, with which the World was pos-
sels'd, that she should be believ'd to have
remain'd a very short while in that State.
She gave him also five Drops of Blood
in the Form of a Cross, which were
Tears of Blood that she had shed while
her Son was on the Cross: And, to con-
vince him more fully, she presented an
Hostie to him, that appeared as an ordi-

' nary Hostie, and of a suddain it appeared
 ' to be of a deep red Colour. The Cheat of
 ' those supposed Visits was often repeated
 ' to the abused Friar; at last the Virgin told
 ' him, That she was to give such Marks of
 ' her Son's Love to him, that the Matter
 ' would be past all doubt. She said, that
 ' the five Wounds of St. *Lucia* and St. *Catharine*
 ' were real Wounds, and that she
 ' would also imprint them on him, so she
 ' bid him stretch out his Hand towards her;
 ' But he had no great mind to receive a
 ' Favour in which he was to suffer so much,
 ' yet she forced his Hand and struck a Nail
 ' thorough it; the Hole was as big as a
 ' Grain of Pease, and he saw the Candle
 ' clearly thorough it; this threw him out
 ' of a supposed Transport into a real Ago-
 ' ny, but she seem'd to touch his Hand,
 ' and he thought he smelt an Oyntment
 ' with which she anointed it, tho' his Con-
 ' fessour perswaded him, that that was on-
 ' ly an Imagination; so the supposed Vir-
 ' gin left him for that time.

' The next Night the Apparition re-
 ' turn'd, and brought some Linnen Cloaths,
 ' which had some real or imaginary Vir-
 ' tue to allay his Pain; and the pretended
 ' Virgin said, They were some of the Lin-
 ' nen in which Christ was wrapt, and with
 ' that she gave him a Soporiferous Draught;
 ' and, while he was fast asleep, the other
 ' four Wounds were imprinted on his Bo-
 ' dy, in such a manner that he felt no pain.

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‘ But in order to the doing of this, the
‘ Friars betook themselves to Charms, and
‘ the Sub-Prior shew’d the rest a Book full
‘ of them; but he said, before they could
‘ be effectual they must renounce God:
‘ And he not only did this, but by a *for-*
‘ *mal Act put in Writing, signed with his*
‘ *Blood, dedicated himself to the Devil;* it is
‘ true, he did not oblige the rest to this,
‘ but only to renounce God. The Com-
‘ position of the Draught was a Mixture
‘ of some Fountain-water and Chrifine,
‘ [Holy Oyl] the Hairs of the Eye-brows
‘ of a Child, some Quicksilver, some
‘ Grains of Incense, somewhat of an *Easter*
‘ Wax-candle, some consecrated Salt, and
‘ the Blood of an unbaptiz’d Child. This
‘ Composition was a Secret which the Sub-
‘ Prior did not communicate to the other
‘ Friars: By this Soporiferous Draught
‘ poor Friar *Jetzer* was made almost quite
‘ insensible; when he was awake and came
‘ out of his deep Sleep, he felt this won-
‘ derful Impression on his Body, and now
‘ was ravished out of Measure, and began
‘ to fancy himself to be acting all the
‘ Parts of our Saviour’s Passion. He was
‘ expos’d to the People on the great Altar,
‘ to the amasement of the whole Town,
‘ and to the no small mortification of the
‘ *Franciscans*. The *Dominicans* gave him
‘ some other Draughts that threw him into
‘ Convulsions; and, when he came out of
‘ them, a Voice was heard (which came

' from that Hole, which yet remains and
 ' runs from one of the Cells along a
 ' great part of the Wall of the Church)
 ' commending the glorious Actions of
 ' his Sufferings, and telling him how
 ' much he was in the favour of the blef-
 ' sed Virgin, &c. For a Friar spoke
 ' through a Pipe, and at the End of the
 ' Hole there was an Image of the Virgin,
 ' with a little Jesus in her Arms, between
 ' whom and his Mother the Voice seem'd
 ' to come, and the Image also seem'd to shed
 ' Tears; and a Painter had drawn those on
 ' her Face so lively, that the People were
 ' deceiv'd by it. The little Jesus ask'd
 ' *why she wept*, and she said it was *because*
 ' *his Honour was given to her, since it was*
 ' *said that she was born without Sin*. In con-
 ' clusion the Friars did so over-act all this
 ' Matter, that at last even the poor delu-
 ' ded Friar himself [*Jetzer*] came to dis-
 ' cover it, and resolved to quit the Or-
 ' der.

' It was in vain to attempt to delude
 ' him with any more Apparitions, for he
 ' well nigh kill'd a Friar that came to
 ' him, personating the Virgin *Mary* in a-
 ' nother shape with the Crown on her
 ' Head. He also overheard the Friars once
 ' talking amongst themselves of the Con-
 ' trivance and Success of the Imposture, so
 ' plainly, that he discovered the whole
 ' Matter; and upon that, as may be easi-
 ' ly imagined, he was filled with all the
 ' Hor-

‘Horreur, with which such a Discovery
‘could inspire him.

‘The Friars fearing that an Impeſture,
‘which was hitherto carried on with ſo
‘much ſucceſs, ſhould be ſpoiled, and be
‘turned againſt them, thought the ſureſt
‘way was to own the whole Matter to
‘*Jetzer*, and to engage him to carry on
‘the Cheat. They told him in what eſteem
‘he would be, if he continued to ſupport
‘the Reputation he had acquired; that he
‘would become the chief Perſon of the
‘Order; and in the end they perſwaded
‘him to go on with the Impeſture: But
‘at laſt, they fearing leſt he ſhould diſco-
‘ver all, reſolv’d to poyſon him; of
‘which he being apprehenſive, once a
‘Loaf was brought him, prepar’d with
‘ſome Spices, which he kept for ſome
‘time, and it growing green, he threw it
‘to ſome young Wolves Whelps that were
‘in the Monastery, who died immediate-
‘ly. His Conſtitution alſo was ſo vigo-
‘rous, that altho’ they gave him Poyſon
‘five ſeveral times, he was not deſtroy’d
‘by it. They alſo preſs’d him earneſtly
‘to renounce God, which they judg’d ne-
‘ceſſary, that their Charms might take
‘effect; but he would never conſent to
‘that. At laſt they forced him to take
‘a poiſoned Hoſtie, or Hoſt, which yet
‘he vomited up ſoon after he had ſwal-
‘lowed it down: That failing, they uſed
‘him ſo cruelly, whipping him with an

‘ Iron-chain, and girding him about so
 ‘ strait with it, that, to avoid farther Tor-
 ‘ ment, he swore to them in a most im-
 ‘ precating Stile, That he would never
 ‘ discover the Secret, but would carry it
 ‘ on; and so he deluded them until he got
 ‘ an opportunity of getting out of the
 ‘ Convent, and throwing himself into the
 ‘ Hands of the Magistrates, to whom he
 ‘ discovered all.

‘ In fine, the four Friars were seized, put
 ‘ to the Wrack, confessed the whole Mat-
 ‘ ter, and about an Year after, upon full
 ‘ proof, were burnt in a Meadow, *Anno*
 ‘ *Dom.* 1509. The Place of Execution, and
 ‘ the Hole where the Pipe was fixed, being
 ‘ seen by this learned Author.

I think one such Story, with such Varie-
 ty of Circumstances, may abundantly con-
 vince us, how the Notion of Human Soul,
 as conceived to be a Spiritual Substance
 united to the Body, and capable of return-
 ing from the Dead to visit the Living, is
 the true Ground of these base Practices and
 Cheats in Religion, most abominable and
 Superstitious Villanies.

Lastly, and to conclude this Treatise.
 Why I have made use of the Words, *Cease*
to be, rather than *Corrupt*, I have already
 told you; and why I call it, *The Renewing*
of Life in Man, rather than *Quickning a*
Man again, as some perhaps would call it;
 I do it, as near as I can to signifie my
 mean-

Concerning Human Soul. 457

meaning by such Scriptural Phrases and Expressions, because from them I have taken the Grounds of my Definition of the *Soul*, and not from Philosophy, as may give the best Light I can to the understanding and comprehending my Opinion. Thus *Psal.* 104. v. 9. *Thou hidest thy Face, and they are troubled; thou takest away their Breath, and they dye.* Thus far it is explain'd how by the Power of God *Life ceases to be*, and Man, the Subject in which it is, dies; like Motion in the thing moved, or *Re projecta* when it obtains its end or center. But when God is pleas'd Man shall live again, like Motion reconvey'd to the thing inoved by a second Agent, then *Psal.* 104. v. 30. *Thou sendest forth thy Spirit, [Breath of Life] they are created, and thou renewest the Face of the Earth again.* So that as it were by a long Chain, whose Link for some time was broken or interrupted, the *present Life* is then united, or rather converted by the omnipotent Power of God, in whom it center'd, unto *Life eternal*. As to several Expressions used in the Liturgy of the Church of *England*, implying a Distinction between Soul and Body, as between two Substances, I have already shown how the Primitive Christians were led into that erroneous Belief, and our *Liturgy* being a reform'd Doctrine, extracted from the Popish Mass-book, was, as I believe, by the same *pious Error* compos'd too. Whether the present Governours of
our

our Church will think fit to amend any thing in it, relating to the Nature of Man's Soul, or reject what may be, and is said in confirmation of my Opinion, as Novelty and Innovation, I leave it wholly to themselves to consider of it, altho' I observe very many Places may rightly and well enough be interpreted, not to denote *more an immaterial Substance of Man, than his Person, his Conscience, or Life*, which we pray in our Creed may end in *Life everlasting*. As for my own part, what my Belief is, I here publish, and what a Man ought to believe, that will be guided by Reason and Religion, I presume I have here fully stated; but if it be necessary that common-receiv'd Opinions, tho' erroneous, should still be upheld, maintain'd and supported, for fear of Inlets or Innovations in a Church, as some may call it, let the fault rest not on me, but on the guilty, and such as are resolved never to be convinc'd, tho' the Holy Scriptures fully attest the truth thereof, That *Man lieth down, and shall not rise till the Heavens be no more; They shall not awake out of their Sleep.*

F I N I S.



ADVERTISEMENT.

IF any Person shall attempt a Confutation of this my Opinion, presuming he is able very easily to do it, as many may perhaps think they can; I desire only, that they or he will publish such Efforts or Endeavours neither in a Jestling or Scurrilous Style, for such I will pass by with Scorn and Contempt; but a Candid Answer shall have a Candid Reply.

E. P.

ERRATA.

PAGE 14. line ult. read *oft*. p. 15. l. 21. r. *Simul-
tus*. p. 16. l. 25. r. *Beings*. p. 33. l. 20. r. *whence*.
p. 36. l. 13. r. *Diffuses*. *ibid.* l. 14. r. *Regularity*. p.
46. l. 33. r. *of a* — p. 47. l. 16. r. *finding*. p. 48. l. 32.
r. *organical*. p. 49. l. 31. r. *thereof*. p. 53. l. 16. r. *Ef-
fluvium*. p. 60. l. 23. r. *a priori*. p. 62. l. 10. r. *of
them*. p. 63. l. 19. r. *and matter*. p. 66. l. 21. r. *Ina-
nimate*. *ibid.* l. 34. r. *extinguished*. p. 71. l. 25. r. *gi-
ving*. p. 77. l. 6. r. *might say, Be*. p. 83. l. 12. r. *Dis-
fident*. p. 96. l. 29. r. *truth, or false*. p. 101. l. 26.
r. *Delitescens*. p. 104. l. 4. r. *all which*. p. 109. l. 3.
r. *Expansion*. p. 111. l. 2. r. *have fit*. *ibid.* l. 7. r. *pro-
cess of time*. p. 124. l. 31. r. *Sinners*.

Literal *Erratas* the Reader is desired to amend
himself, and also to blot out several Monosyllables, *viz.*
in, the, that, &c. as he may meet with, which per-
vert the Sence and Meaning of the Author, but have
slip't the Care of the Corrector.



The

The Names of such Persons and Books
as the Author had an occasion ma-
terially to Recite or Consult.

- | | |
|-----------------------------------|------------------------------|
| B <i>Iblia Magna de la</i> | <i>Gregory Nyssen.</i> |
| <i>Haye.</i> | <i>Dr. Hammond on the</i> |
| <i>Biblia Polyglotta.</i> | <i>New Testament.</i> |
| The English Bible: | <i>Mr. Leigh's Critica</i> |
| Edit. Vulgar. | <i>Sacra.</i> |
| <i>St. Ambrosius.</i> | <i>Pythagoras.</i> |
| <i>St. Cyril.</i> | <i>Josephus.</i> |
| <i>St. Basil.</i> | <i>Anaximander.</i> |
| <i>Gregor. Magnus.</i> | <i>Clemens Alexandr.</i> |
| <i>St. Athanasius.</i> | <i>Anaximenes.</i> |
| <i>Plato.</i> | <i>Caussin's Holy Court.</i> |
| <i>Gassendus.</i> | <i>Dr. Burnet's Letters</i> |
| <i>Thales Milesius.</i> | <i>of his Travels.</i> |
| <i>Cicero.</i> | <i>Virgilius, a Bishop.</i> |
| <i>Pherecydes.</i> | <i>St. Macarius.</i> |
| <i>Mr. Stanley's Lives of</i> | <i>Council of Trent.</i> |
| <i>the Philosophers.</i> | <i>Helvici Chronologia.</i> |
| <i>Epicurus.</i> | <i>Polycarpus Ep.</i> |
| <i>Aristoteles.</i> | <i>St. Ignatius, Martyr.</i> |
| <i>Adr. Hereboord Philos.</i> | <i>Juvenalis Poeta.</i> |
| <i>Natural.</i> | <i>Persius Poeta.</i> |
| <i>St. Origen.</i> | <i>Horatius Poeta.</i> |
| <i>The Greek Septua-</i> | <i>Terentius. Comæd.</i> |
| <i>gint-Bible.</i> | <i>A Manual of the</i> |
| <i>The Gr. Testament.</i> | <i>Fundamental Prin-</i> |
| <i>Dionysius Halicarnas-</i> | <i>ciples of the R. Ca-</i> |
| <i>seus.</i> | <i>tholick Religion.</i> |
| <i>Gregor. Nazianzen.</i> | <i>Webster of Witchcraft</i> |
| | <i>Glan-</i> |

<i>Glanvill's Sadducism.</i>	<i>Cartesii Philosophia.</i>
<i>Triumphat.</i>	<i>Berigardi Philosoph.</i>
<i>Glanvill of Spirits.</i>	<i>Grotius de Jure Belli</i>
<i>Dr. H. More's Works.</i>	<i>& Pacis.</i>
<i>Heylin's Cosmogra-</i>	<i>Hobbs of Malmesbu-</i>
<i>phy.</i>	<i>ry's Leviathan.</i>
<i>Virgilius Poeta.</i>	<i>Sir Kenelm Digby's</i>
<i>Scapulae Lexicon.</i>	<i>Philosophy.</i>
<i>Man wholly mor-</i>	<i>Anton. le Grand's Phi-</i>
<i>tal.</i>	<i>losophy.</i>
<i>The great Geogra-</i>	<i>Sir William Temple's</i>
<i>phical Dictionary.</i>	<i>Memoirs.</i>
<i>Platine de Critis Pon-</i>	<i>Buxtorfi Lexicon.</i>
<i>tificum.</i>	<i>Godwin's Jewish An-</i>
<i>Ovidii Nasonis Meta-</i>	<i>tiquities.</i>
<i>morph.</i>	<i>Thucydides.</i>
<i>Sennertis Opera Med.</i>	<i>Lucian.</i>
<i>Dr. Harvey de Gene-</i>	<i>Lucretius.</i>
<i>rat. Animal.</i>	<i>Plinii Histor. Natural.</i>
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